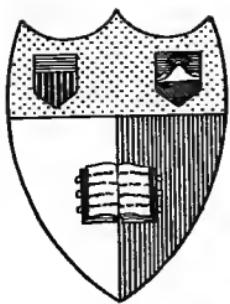


Supreme Things

James G. K. Mc Clure



Cornell University Library
Ithaca, New York

FROM

J. G. Schurman

Cornell University Library
arV15461

Supreme things,



3 1924 031 237 823

olin,anx



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

SUPREME THINGS

The Works of James G. K. McClure, D.D.

Just Published

Loyalty, The Soul of Religion.

Talks to College Men at Yale. 16mo, Cloth, \$1.00 net.

A Mighty Means of Usefulness

A Plea for Intercessory Prayer. 16mo, Cloth, 50 cents net.

“One of the most inspiring little books imaginable.”—*Living Church.*

The Great Appeal 12mo, Cloth, Gilt Top, 75 cents.

“An appeal to the intellect, heart, conscience, memory, imagination, self-interest and will. An excellent book to give to an inquirer.”—*New York Observer.*

Environment Quiet-Hour Series. 18mo, Cloth, 25 cents.

“Well calculated to aid in the battle of life.”—*The Religious Telescope.*

The Man Who Wanted to Help

Quiet-Hour Series. 18mo, Cloth, 25 cents.

“This cheering, inspiring message appeals to all that is noblest and best in the young heart. It swarms with illustrations and examples of humanity’s helpers.”—*Evangelical.*

Possibilities 12mo, Cloth, 30 cents net.

“Unusually bright and pertinent discourses, full of the American quality of directness.”—*The S. S. Times.*

“Most helpful in spirit, and refreshing because of its simplicity.”—*The Outlook.*

Fleming H. Revell Company, Publishers

SUPREME THINGS

By

JAMES G. K. McCLURE

Author of "Loyalty," "Living for the Best," etc., etc.



NEW YORK CHICAGO TORONTO

Fleming H. Revell Company

LONDON AND EDINBURGH

©,

Copyright, 1907, by
FLEMING H. REVELL COMPANY

~~7497~~
~~D81~~

A488425

New York: 158 Fifth Avenue
Chicago: 80 Wabash Avenue
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

LIBRARY
UNIVERSITY
GOREMONT

INTRODUCTION

THROUGH the gracious courtesy of eight universities of the United States, I have been permitted during the last few months to address their students. The occasions have varied in their type of formality; but in every instance the welcome granted me has been most generous and the opportunity afforded me both by faculty and students has been most encouraging.

Each university has distinctive features in its welcome to the visiting minister. Harvard, by official act of the President and Fellows, confirmed by the Board of Overseers, appoints each year five "Preachers to the University," each of whom has full charge of the religious services for four weeks, preaching on Sunday at Appleton Chapel, and conducting prayers on each week day morning in the same chapel. Two of these weeks are in the first half of the year, and the other two in the second half. The University preacher during these four weeks is in residence at Wadsworth House, where he receives the students who come to talk with him concerning the interests of their lives.

Yale usually invites the preacher for a single Sunday, or in some cases he comes for two Sundays. The President accompanies him to Battell Chapel, sits with him in the pulpit, states the announcements and introduces him to the congregation. This congregation is made up of the

undergraduates of the college, required to be present, and of the families of many of the professors who belong to "The Church of Christ in Yale University." In the afternoon, he receives visitors from the student body in special rooms at Dwight Hall; in the evening he has the opportunity of addressing those who voluntarily come to the service conducted by the Y. M. C. A. of the University. In very many instances in addition to the opportunities already noted the preacher addresses the students of the Sheffield Scientific School at their noonday meeting in Byers Hall.

Princeton places the selection of her preachers in the hands of the President who by personal correspondence makes engagements for all the Sundays of the university session, a year in advance. The preacher is taken under the special care of the President upon his arrival, and when Sunday comes is conducted by him to the Marquand Chapel, where the President sits with him in the chancel and introduces him. The students are under obligation to attend the service and their number is so large that they completely fill the entire chapel.

At the University of Michigan at the time of my visit, there was held in the University Hall under the auspices of the Y. M. C. A. of the university a joint gathering of the students and of the congregations of the local churches (they having surrendered their own services), and I was invited to address the students on "The Claims of the Christian Ministry." It was noticeable that the first invitation ever received by me

to present this subject was before a state university.

In the case of the University of Wisconsin, the address was made under the auspices of the Y. M. C. A. in their own building, this building having been erected through subscriptions from the faculty and students of the university and from the people of the state of Wisconsin. This building is said to be the most expensive and commodious of all the college Christian Association Buildings in the United States.

The occasion of my appearance before the University of Illinois was the inauguration of Doctor Edmund Janes James as president. His inauguration was attended by an entire week of special exercises in which educational, social and economic questions were discussed. This week was ushered in by a religious service held in the largest building of the vicinity. The President, trustees, faculty and guests formed in academic procession and marched from the campus to the building, where in the presence of a multitude, occupying all the space, the service was held.

Cornell has special rooms in Sage College, designated as "The Prophet's Chamber." These are placed at the disposal of the visiting minister during his stay. Morning service on Sunday is in Sage Chapel, and is attended voluntarily by the students. The President accompanies the preacher to the chapel, and takes his place in the very front pew at the side of the preacher, thus giving his distinct encouragement to the service. In the afternoon in the same chapel there is a carefully prepared musical programme, rendered

by one hundred voices selected from both the men and the women undergraduates of the university. At this service the preacher makes a brief address.

The University of Chicago asks its preacher to conduct services on Sunday for three successive weeks in Mandel Hall. During the days intervening between these Sundays he conducts chapel services with the Junior College of men, the Senior College of Men and Women, the Divinity School, and the Junior College of women, his address upon each occasion not exceeding twelve minutes in length. An office hour is appointed for him on Monday, Tuesday, Wednesday and Thursday for personal conversation with students.

This general summary indicates how carefully the eight Universities consider and conserve the religious life of the undergraduates. There is no feature of the welfare of the students lying so near the heart of the University authorities as the religious life.

In the statement thus made, I have referred to the Universities in the order of their seniority. The sermons that are to follow in this volume are arranged according to the sequence of thought in the themes themselves. The purpose of the sermons was to reach the minds addressed in as simple and straightforward a manner as possible.

JAMES G. K. MCCLURE.

*McCormick Theological Seminary,
Chicago, Ill.*

CONTENTS

I.	THE SUPREME REVELATION - - -	11
	<i>Harvard University</i>	
II.	THE SUPREME OBLIGATION - - -	29
	<i>University of Illinois</i>	
III.	THE SUPREME VIRTUE - - -	47
	<i>Cornell University</i>	
IV.	THE SUPREME ART - - -	67
	<i>University of Wisconsin</i>	
V.	THE SUPREME RESOURCE - - -	85
	<i>Princeton University</i>	
VI.	THE SUPREME TEST - - -	101
	<i>Yale University</i>	
VII.	THE SUPREME MISSION - - -	119
	<i>University of Michigan</i>	
VIII.	THE SUPREME TEMPER - - -	141
	<i>University of Chicago</i>	



THE SUPREME
REVELATION

HARVARD UNIVERSITY

*For God so loved the world that He gave His only
begotten Son that whosoever believeth on Him should
not perish but have eternal life.—JOHN 3 : 16.*

I

THE SUPREME REVELATION

GOD honoured the scholar in making to him His supreme revelation. That revelation was expressed in the greatest sentence of the Bible, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." Inasmuch as the Bible is king in literature, this is, therefore, the greatest sentence in all literature. Though it is so simple in its phraseology that a child can learn it, it is distinctively a scholar's verse. It was given to a scholar, and primarily was designed for a scholar's apprehension. Nicodemus was one of the intellectual leaders of his day. He was a student of human life. His inquiring mind recognized that Christ was a man with a message, a message evidently imparted to Him from a Divine source. That he might the better investigate that message, Nicodemus came to Christ by night, after the busy bustle of the day was over, and when Christ was alone, and then in quietness asked what the message was that Christ had to offer.

When Christ answered the student-inquirer and announced His message, He gave voice to the largest revelation of God's attitude towards humanity and so to God's valuation of humanity, that the earth has ever received. No one can

state its significance completely, any more than an artist can paint the heavens completely ; its profundity, its sweep, its grandeur are beyond statement. Still every man with the least touch of the scholarly in him loves this verse and loves to speak about it. Whenever men translate the Scriptures into a new tongue this is the first verse they aim to translate. Whenever missionaries going among tribes which have no written language construct a language, this is the first Scripture sentence they frame in the new language. Then in their joy they kneel down and thank God. More than four hundred different vernaculars possess these words to-day. They are the words by which every race, kindred and tribe are to be reached ; they are the words by which all humanity is to be cheered, redeemed and glorified.

It was fitting that God's master-speech should be given to a scholar. Who of all men has such a deep concern in understanding the meaning of human life as the scholar : and who of all men should be so ready to profit by God's supreme revelation of the meaning of human life as the scholar ? It is to the scholar that the world looks for the solution of its great questions. If then the scholar receives special light on the greatest of all questions, it is his high privilege as well as his large responsibility to impart that light to others.

Every word of this revelation is more significant to the scholar than it can be to any one else. He it is that appreciates the comprehensive significance of the word "world." Others may assert it has a restricted meaning, referring to

those who in their own judgment or the judgment of their comrades are the especially favoured inheritors of God's blessings, to those who are clean and healthy, who are intelligent in mind and refined in manner. Well-groomed persons feel that the cultured and attractive are the ones whom God loves. The more fastidious people become the more do they tend to seek association with people like themselves and shutting their eyes to those who are imperfect, irritating and repelling, confine their interest to the agreeable.

But the scholar knows that the world in Nicodemus's day was made up of more than gentlemanly Pharisees, Sadducees and scribes : it included as well the publicans and the sinners, the refuse of Jewish society, the refuse that in the opinion of the cultured had so disgraced the will of God as to be outside the sphere of Divine and human pity. And in that same day the world was not merely limited to those Jewish peoples who set exclusive valuation on themselves ; it included as well the outlying hordes of Egypt and of Persia, of Syria and of Asia Minor, of Greece and of Rome. The world was a multitudinous and a motley crowd. It was black with iniquity ; it was ethically as well as religiously at the point of dissolution : it was bankrupt in morals as well as in faith. Its own writers were accustomed to say, "There will be nothing further which posterity may add to our evil manners ; those coming after us can only reproduce our desires and thoughts. Every vice stands at its topmost point." Not that all

sweetness and beauty, chastity and integrity were lacking, for there were thousands of instances where they appeared. But the world as a world was disappointing. It was absorbed in the superficial. It allowed the best to go unclaimed, as it steeped itself in the material and the temporal. In spite of its arts, literature, and laws it was a perishing world.

And to-day if any man will tell us what the world is he must mention the great mass of humanity that to some minds seems hopeless of betterment, that mass which even kindly hearts shrink from and make no effort to check in its destructive path. He must mention every soul of the homeland and every soul of the foreign land, however besotted their condition, subtle their intellect, obstinate their will and obtuse their conscience. It does not matter whether in Chicago or Vienna, in New York or London, in Boston or Berlin, wandering amongst the tenements and dens, he looks upon surging multitudes on the thoroughfares ; it does not matter whether, going to China or to India or to Africa, he uncovers the abyssms of superstition and vice ; wherever he finds human souls and whatever he finds those souls to be he finds the world.

Earnest hearts, though they are eager for human welfare, have difficulty in holding fast to this comprehensive view of the extent and the nature of the world. The disposition grows more and more assertive with us as we become increasingly refined and gentle to limit our interpretation of valuable humanity to those who are in the range of our vision, or to those whose com-

panionship is our joy, or to those who answer to our influence. But the scholar in his intelligence sees the inadequacy of any such conception. The woman on the streets, the hypocrite in the business house, the prisoner in the jail, the besotted, the low, the groundlings as well as Nicodemus the learned and Nathaniel the guileless are all God's "world."

How can it be that God loves such a world? A partial explanation lies in the fact that it is God's nature to love, that while others are by nature hard and unpitying, and even vengeful, God by nature is tender, sympathetic and merciful. I do not hesitate to say that the most tremendous statement that has ever confronted the human mind is the statement of God's gracious love for the world. It is the most difficult statement for the belief of man to grasp.

There are those who are eminently disgusted with God's world, who claim that we cannot have high moral perceptions and know humanity without feeling that humanity is despicable. There are those who would sweep the whole multitude of mankind into the sea and drown them; they have no patience with them and they have no hope for them. When then the theory is propounded that though God did indeed create this world and start humanity, He later cast off all thought of the world, having no further concern for humanity, the theory appeals to such persons, and they say that through such a theory they can understand the meaning of human life.

But any such theory is apart from the supreme fact of revelation. That supreme fact teaches

that the very nature of God being love, His love insistently and persistently goes out to every one of His creatures. If it be asked how can it be possible that a holy God in His omniscience can thus love those who are wrong, incomplete and unattractive, I answer that in that omniscience largely lies our explanation of His love. The Eastern shepherd, because he knows each individual sheep of his flock, knows the needs of each individual sheep. His heart being the shepherd's heart is touched by his knowledge of those needs. Here is a sheep with a tendency to wander into danger. Here is another sheep whose eye a thorn has torn. Here is still a third sheep that the wolf once caught and hurt. There is not one of all his flock that has not its own infirmities. To the ordinary eye unacquainted with those infirmities the sheep may be all alike, and in their likeness make no appeal to sympathy ; but to the eye that knows those infirmities, to the true shepherd's eye, every sheep calls for sympathy. Did not Longfellow say that it makes no difference who the man is, provided we know him, know his temptations and trials, we are sure to love him ? Is it not also said that no man can hate another if he understands all his failures and distresses ? The prejudice of man towards his fellow is based on man's ignorance of his fellow. Nothing in all this earth so awakens interest in the individual as acquaintance with the individual. The person that is actually hideous as a perfect stranger as an acquaintance is found to have a past history and a present experience that appeal to pity and even

to love. A. C. Benson in "Seen from a College Window," says: "If the dullest person in the world would only put down sincerely what he or she thought about his or her life, about work and love, religion and emotion, it would be a fascinating document."

Beyond God's omniscience lies His realization of the possible development of each one of all His world. He never is ashamed of humanity and He never allows that He has made a mistake in creating humanity. He believes that deep down in every human heart there are possibilities of development into beauty and even into power. Throughout history He has been laying His hand upon all sorts of people in sheepfolds or on farms, in obscure villages, in the little and large streets of cities, and He has summoned them to great riches of character, and to great usefulness of service. Where others look in hopelessness, He looks in profound expectation. To Him humanity has expressed itself in the spirit and conduct of Jesus Christ, and He anticipates that man after man from all sections and tribes of the earth will measure up to the likeness of Christ; and He rejoices with abundant joy when the Magdalenes are restored, the lepers are healed, the dumb sing, the blind see, and the dead live again. God is always anticipating glorious transformations of character.

The marvel of God's love for mankind grows as we learn the degree of that love. It is the degree of it that is apocalyptic. The Old Testament had attempted to disclose the graciousness of God, telling men that like as a father pities,

so God pities. Exterior nature too had tried to make known God's healing and comforting power ; abundant harvests telling of His affection, zephyrs breathing His soothing kindness, health-giving air and the recuperative tendencies within every normal body indicating that love is over mankind. But the degree of that love was never known to any man, however scholarly, until it was revealed when God out of desire to secure to man the highest possible good actually gave His Son for man.

At the time Luther was having his Bible printed in Germany, the work was being done by a man who cared little for its message. Pieces of the printer's work were allowed to fall carelessly upon the floor of his shop. One day the printer's daughter coming in picked up a piece of paper whereon she found the words "God so loved the world that He gave." What followed had not yet been printed. Up to this time she had been taught that God was to be dreaded and was approachable only through penance. The assertion that God so loved the world that He "gave" imparted a new understanding of His nature to her, and made life seem joyous and hopeful. Her mother asked her the cause of her happiness. Putting her hand into her pocket, Luther says, she handed out the little crumpled piece of paper. Her mother read it and said, "What does it mean ? 'God so loved the world that He gave'—What was it that He gave ?" The child was perplexed only for a moment, and then she said, "I do not know what it was that He gave, but if He loved us well enough to

give us anything, we need not be afraid of Him."

It is, however, in the unspeakable value of the gift itself that we perceive the incomparable nature of God's love. Inasmuch as no human being can fully comprehend the exact relation in which Jesus Christ stood to God, no one can fully describe this gift. We only know that Jesus Christ was God's dearest treasure, His one infinitely precious possession. Parentage is a marvellous experience. Again and again a father's heart is actually wrapped up in the welfare of his child. No words can exaggerate what it means in many a home to have a boy leave that home, and go out into life to meet temptation and trial. When boys go away to school or college, fathers hide themselves, and tears pour down their faces. They bow their heads upon their desks in sense of loneliness ; they kneel before Almighty God and commit their boy to omnipotent protection ; their boy is their very life, his happiness their happiness, his sorrow their sorrow.

Though we cannot penetrate perfectly into the relation of Jesus Christ to His Father, this we know, that God freely handed over the most beloved object of His heart to the experiences of earth, and this He did for the single reason that humanity counted to Him more than even the sufferings of His Son. The heights and depths of God's "gift"—complete surrender—of His Son have never been sounded. Christ's words out of the darkness, "Why hast Thou forsaken Me ?" suggest how absolute was God's "deliv-

ering up" of His Son. The "gift" of Christ—to life and to death—is the supreme historic assurance that God's love for humanity is so great that He does not stop at the largest possible self-sacrifice if so be He may win mankind to His blessings.

Familiar to-day as this astounding fact of God's love is, it is the one fact for which humanity waited from the creation, and it is the one fact from which humanity dates its era of development. The cheer, the stimulus and the gladness of human life rest in it. The man that can speak its message so ardently that it burns straight to the innermost soul is the re-creator of humanity. The incident of the Moravians preaching the ethics of God's law to the Esquimaux tells the whole story. Though the ethics of that perfect law showed the Esquimaux their moral failure and brought them to a sense of condemnation, they continued unconcerned. When, however, the Moravians turned to the declaration that for these Esquimaux God bore a tender love that entered into every detail of their needs, that sympathized with their every sorrow, and that desired to forgive and restore and bless them, and the Moravians showed the cross as the proof of that love, then their cold hearts melted, and they yielded to the sweet and transforming message of divine grace.

It is, however, in the consideration of God's purpose in His love that we ascend even higher in our appreciation of this revelation. Its purpose is that "whosoever," live where he may in the wide earth, and be what he may in race and con-

dition, shall come to possess the most glorious experiences and the most glorious destiny possible to humanity, and possess them through a simple act, the act of belief on the superb gift of God, Jesus Christ. Never shall I forget how in my early years I was distressed as to the meaning of the word "believe" as used in Scripture. It seemed to me to have a mysterious significance, associated with experiences that no ordinary youth could possibly have. I felt that if I myself should ever believe on Jesus Christ it must be through some strange inworking whereby I should be lifted into special ecstasies, and given special visions. But one day I came upon the statement that the word "believe" is made up of two old words "by" and "live," that to believe on a person is to be live or live by that person, that if I believe in Washington I live by the spirit that animated Washington, and that if I believe in Jesus Christ I live by the spirit of Jesus Christ. Whether or not this statement concerning the origin of the word stands the test of linguistic criticism is of minor significance; the fact remains, and ever will remain whatever linguistic criticism may say, that any man who lives by another believes on that other. And when I realized this fact and I simply started out to do what I thought Jesus Christ would have me do in my place and in my time, I am sure that I began to answer to God's desire, and that then in those earliest moments whether I lived or whether I died, I was in God's sight a believer.

Why should not a man live by Jesus Christ? Is there any other comparable to Him in beauty

of manhood, in sweep of sympathy, in grandeur of self-control, in sublimity of self-sacrifice, and in completeness of character? Beethoven dedicated his Symphony No. 3 to Napoleon at a time when all Europe was ringing with his military exploits, and later Beethoven destroyed the dedication, exclaiming, "So this one too is nothing more than an ordinary man!" But the longer we see and study Jesus Christ, the more we find reason for exclaiming, "Here is my perfect hero, here is one whom I may choose, and choosing never be disappointed, here is my all satisfying Master." Faith in Him is not adherence to a credal statement, but it is obedience to and trust in a Being, and that Being infinitely worthy. It is not what we may or may not allege about Him, but it is the life that we live by Him. And inasmuch as it is natural for us to admire the admirable and trust the trustworthy we are fitted for belief in Christ. Every human soul by its very nature is prepared to make Christ its king.

The end God has in view in such belief is our largest opportunity. He calls it eternal life. It is fullness of everything that makes man great and existence sweet. It is not mere immortality. Immortality simply gives the ennobled spirit its endless perfect province. Eternal life is realized when a man comes to his better self; when he is saved from being "frittered away in frivolities, from being consumed by the canker of avarice, from being palsied by the mildew of idleness, from being enervated by luxury, from being crippled by the paralysis of doubt." Eternal

life is rescue from perishing in selfishness, animalism, hate and pride, with all the other evils that destroy humanity. Eternal life is when a man, entering upon the path of truth and nobility, renders service to humanity, his body being obedient to every known law of health, his mind entering into fellowship with the highest thoughts of eternity, and his spirit communing with the spirits of the just and good on earth and of the just and good in heaven : when a man in his own time and place and according to his own temperament reproduces in himself Jesus Christ.

The revolution that this revelation wrought upon the condition of man is beyond the power of language to express. It told man his marvellous significance. It declared him valuable even in the sight and to the heart of a perfectly spotless and perfectly adorable God. If man is lovable to such a pure and worshipful one, how precious man merely as a man must be ! The slave, the outcast, the lonely and the disappointed, hearing its message, became aware that they made serious mistake, if in any wise they despised themselves or trifled with life. They perceived that the superficial, the base and the limited are not their destiny ; that God has in keeping for them the perfect, the beautiful and the infinite, and that He will bestow needed strength and inspiration whereby they can enter into the inheritance He has devised for them.

So soon as the idea of this revelation was grasped it created a new sense of the value of man to society. Roman masters who fed the

fishes in their ponds with the bodies of slaves killed for the purpose, and who as a mere amusement put slaves to death that guests might watch the process of dying, immediately recognized that if man was what God thus declared him to be they were condemned for their treatment of man. Everywhere the individual began to look up, everywhere he began to feel a sense of his own dignity, and everywhere there began to be new interest in the individual and in society. Efforts to relieve poverty, to heal sickness, to erect hospitals, to break down slavery, to provide education started. The beginning of the world's transformation then had its origin. Hope was put into the atmosphere, and loving kindness too, and the centuries of continued progress started. It is by reason of this revelation that in this land and every land, the woes of humanity are being alleviated, the weak are being strengthened, and existence is being purified.

This revelation is still preëminently the scholar's message. Young men in college need "impulse and imagination more than they need information; the spirit of moral adventure more than learning." Nothing is so likely to rebuke secularism and materialism as is the earnest attempt to lift up, to help and to save men. The scholar knows the evils of society and the needs of the individual better than any one else. It is to him that the revelation preëminently comes of God's desire that every human being should be brought to the largest possible life. As God did not spare Himself in His effort for the world's betterment, He asks the scholar not to spare him-

self in his effort that the world may be redeemed. The man who lives this revelation is summoned to be heroic. Again and again he too must cease to count the cost. He must yield his very life as Christ yielded His life, to humiliation and to perils in order to lift His fellows. The destructive influences of society must be overpowered. Whatever tends to hurt humanity is to the scholar a foe. Anything and everything that demoralizes public sentiment, that vitiates good judgment, that brings people into captivity to intemperance or lust or materialism is to be regarded by the scholar as his bitter enemy. The scholar should be the world's saviour.

The final effect of this revelation is as sure as the purpose of God. God never doubted the result of His love and of Christ's sacrifice, nor must we. He looked forward to the time when one by one in a multitude that no man could number there should be gathered out of the earth those who, redeemed from perishing, should possess eternal life. God's love is a long love as well as a costly love. A thousand years in His sight are but as a day. These years are hurrying on, and as they hurry they bring nearer and nearer the time when mankind shall understand the adorable nature of God, and responding to that nature shall be transformed into strong and even beautiful beings. God's expectation must be our expectation. The world is waiting to-day as it has always been waiting, for men inflamed with the knowledge of God's love—who shall speak the message of that love so that it redeem and glorify every human heart. Scarcely one in ten thou-

and to-day comprehends that marvellous love. As men comprehend it, every aspect of God becomes attractive, and men unwilling to be held in bondage to the trifling and the wrong arise to the dignity and joy of eternal life.

**THE SUPREME
OBLIGATION**

UNIVERSITY OF ILLINOIS

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.
—LUKE 10 : 27.

II

THE SUPREME OBLIGATION

SOONER or later every one of us faces the inquiry whether the God of the Bible has at any time indicated a supreme obligation in His religion. Accordingly we never can be too thankful that when Christ was upon earth, He was asked a question that gave Him opportunity to state—in a sentence—what this religion is that the world calls Christianity, the religion of the God and Father of our Lord Jesus Christ. He summed it up in two statements that so correlate and complete one another that they virtually are one statement—when He declared that religion is the loving of the God revealed as Almighty Creator and Blessed Protector, with all our powers of heart, mind, soul and strength, and the loving of our fellow man as we love ourselves.

After years of study of the Bible and of human society I do not hesitate to say that this summary expresses the essence of religion—that the living of this summary solves every problem of human welfare, rejuvenating the individual, and saving the race. God is glad with the gladness of satisfaction when this summary becomes the theory and the practice of life. There are hundreds of aids provided to assist us in the carrying out of this summary, the aids of the Scripture, the Church and History—aids that vary in importance from least to greatest: but the aids are not the essence itself—the essence is this devoted love,

towards God Himself and towards man. When we live that essence we fulfill the supreme requirement of existence ; when we live it we most develop ourselves, we most bless others and we most please God.

The first distinguishing characteristic of our religion is its spirituality. Our religion primarily is not a matter of the hand, the mouth, the foot—but of an inner sentiment, named love. Our religion never exists until love exists. The saying of prayers, by the lips or by the machine ; the giving of the body to be burned ; the sounding of declarations of devotion ; the bestowing of all our goods to feed the poor ; pilgrimages, ceremonies, creeds, sacrifices—these are not the essence of our religion ; the essence of our religion is a hidden thing—unreachable to foot or hand, the ear may not hear it, the eye may not see it—a hidden thing that lies far back in the recesses of being—an imperceptible, intangible, unweighable spirit, it is love. No man, no church, no society, has our religion unless it has love. Whatever may be paraded before the world as our religion is not our religion unless at the centre as its dominant and all pervading force is love. Our religion is not material, it is spiritual ; it is not a form, it is a motive.

The second characteristic of our religion is the nature of its spirituality. That nature is not destructive, but constructive ; its element is not the hurtful, but the helpful ; its source is not hate, but love.

Love is the strongest sentiment possible to the spirit of man. It is an upbuilding sentiment.

True love to another is loyalty to another's highest interests. There cannot be love when there is intention to harm. The libertine who plots ruin to virtue is not a lover of man or woman—he is a hater: he is inflamed—not with the light of heaven, but with the fires of hell. Love always and everywhere seeks the advancement and benefit, the security and welfare of him to whom it is cherished. It is a life-giving stream, it is a flower of joy, it is a sunbeam brightening darkness. Where love comes, protection comes, and cheer comes, and benediction comes. To love is to bless.

What power there is in love! How the love of knowledge in Humboldt sent him up and down the earth, through wind and wave, to ascertain all the facts possible to scientific research. How the love of country made Washington willing to risk property and life, and made Lincoln ready to bear burden and misunderstanding. How the love of Africa put Livingstone into the wilds of the forests and made him brave to investigate, and to die. How the love of a mother for her child causes her to pass sleepless nights without murmur as she bends over the couch of fever. Love! It has been the tremendous force of human development. It is the passion of passions. Love, kept pure and true to its nature, has given the world its most glorious deeds of history. The awful wreckage caused by impure and untrue passion, the direct opposite to love, tells what occurs when an angel falls from loftiest heights to lowest deeps. Love is the actuating motive of the highest endeavour, love it is that

has caused the wilderness to blossom and the desert to become a garden.

This sublime sentiment, implanted in every life, a very part of that life as much as the capacity to breathe is a part of that life, has its perfect play only when it lays hold of every inner power—heart, mind, soul and strength—and uses them all in its helpful service. That there are different powers in our spiritual being we are conscious. There is a heart—the power that knows joy and grief, that greets the bright with gladness and grows heavy before the gloomy. When the heart is strong, how brave we are : and when the heart is weak, how courage fails. The heart ! Every one who has had a dear parent or has himself become a parent, every one who has faced dangers and passed through scenes of gladness knows that he has a heart. Then too, there is a mind within us—an intellect, a cooler element than the heart, less emotional, more judicious, more inclined to weigh evidence. When that mind examines and approves, there comes conviction. The mind is different from the heart—the heart of the father loves his prodigal boy, it goes out to him in tenderness, but the mind of the father cannot love the prodigal because the father cannot approve the prodigal's life and deeds. When at last the boy becomes a changed man, becomes humble and penitent, then the mind of the father can love the boy because it approves of the boy.

Beside heart and mind there is also a soul within us, an unseen something that gives us the capacity of direct fellowship with others

—that makes us understand what we call “the communion of kindred spirits.” It deals with friendship and all that has part in friendship. It is the highest element of our being—because as we stand before some mighty expression of God in nature, as the Grand Canyon of the Colorado, the soul becomes conscious that it is dealing with the sublime, the almighty. The soul is the most weighty element within us, and a man is never a saved man until his soul is made able to fellowship with the best of earth and of heaven. In addition to heart, mind and soul, there is still one other element within us—an element that is more an atmosphere about the heart, mind and soul than a distinct faculty—the element that adds spring and vigour to heart, mind and soul—it is the glow, the fervour, the exhilaration of our spiritual nature. We are just as convinced that there is such an atmosphere as we are convinced of our being : it expresses itself when the heart throbs with energy, when the mind is intense, when the soul is inflamed, it is the “strength,” the enthusiasm of our being.

Our religion calls upon us to love God with all our heart, mind, soul and strength ! What a demand upon love that is ! It is an exhaustive demand—a demand that our whole spiritual nature with absolute loyalty, devote itself to God !

The question immediately arises is God such an one that we can be true to our natures and thus love Him ? It is a fact of history that no other god than the God and Father of our Lord Jesus Christ ever dared to make such a claim on man’s

love. We search the lists of divinities known among Assyrians, Egyptians, Grecians and Romans, and we do not find one divinity asking his worshippers to love him with all the heart, and mind, and soul and enthusiasm. Every divinity known in the ancient world had moral infirmities: he was mean, or cruel, or impure. Unreserved love for any one of them was a rational impossibility. Gods like Jupiter said, "Sacrifice to me," and like Diana said, "Bring me your gifts," and like Bacchus said, "Drink to me." But as for asking for love, pure, true, absolute love, they never thought of such a thing. It would have been folly for Moloch who desired parents to throw their infants into his arms of fire to ask parents to love him. They could not think of him and of his horrid worship without shrinking from him, yes, and without hating him. He was the enemy of their homes and of their family happiness.

Suppose a man who has known the god Bacchus for many years and has been his devoted worshipper until now he is a debauchee—with injured reputation, injured brain and injured character, is told that he should love Bacchus, what will he say? Love Bacchus, who has been the means of his disgrace, his sorrow and his ruin! He cannot do it. Bacchus is his foe, his smiling but relentless foe who laughs over the misery he has wrought. Bacchus is a debased creature, beyond the power of reform, bent on harm.

Ask the young woman who has thrown herself at the feet of Cybele and has surrendered to Cybele's will until she has sacrificed all her in-

stinctive ideas of purity and is shunned as an outcast, to love Cybele, to love the god that dragged her down from her pedestal of sanctity and placed her amid filth, to *love* her destroyer. She may still obey Cybele, she may go lower, lower as she obeys, but *love* Cybele! As well may you ask a mother to love the disease that takes from her her baby child, or the father to love the assassin that murders his son. No, heathen gods, neither in olden times nor in modern times, aware of their wrong traits, can ever come to human beings and say: "Love us with all your heart, mind, soul and strength." They might as well tell the sun in the skies to move eastward. Man's true nature must be stultified to love the unlovable.

The fact may well impress us that one God, and only one, dares ask for man's unqualified love. Who is this God that thus differentiates Himself from all others and makes this unparalleled claim?

He is a God who takes a very large conception of man's heart, mind, soul and strength. Man may be indeed very frail beside His almighty-ness and brief beside His lastingness. Man may be very ignorant beside His knowledge and very lacking beside His wholeness. But man can think thoughts as long as the being of God; man can pass judgment on God Himself; man can say "no" to the very will of heaven's king, or man can acquiesce with that will and put himself into vital connection with the eternal. God credits man with infinite longings; with limitless capacities; with desires far outreaching accom-

plishment. God knows that as man advances in achievement he advances in aspiration ; that as the race moves forward its ethical ideas enlarge ; that man is always cherishing higher and higher conceptions of the perfect.

And still God does not hesitate to present Himself to man, this wonderful man, and ask for his absolute and enthusiastic devotion. Who is He that He dares make this claim ? He Himself answers our question and tells us that there are three ways in which He would be glad to be studied and judged. One is the way of his Creation.

The word “God” in this summary is the word used when it is said : “In the beginning ‘God’ created the heavens and the earth.” That creation, comprehending physical nature and man, is a revelation of marvellous skill and goodness. God says,—“Hold Me responsible for everything in the world excepting sin and its ravages. Look at the heavens, at the oceans, at the plants, at man untainted by sin, and see My power and My intelligence. Take the telescope and search into the limitless where I reign ; take the microscope and penetrate into the infinitesimal where I am king.” “I am willing,” God says, “to have judgment passed on My might and skill in creation.”

There is a second way in which God would have us see Him. It is the way of His Providence.

The word “Lord” used in this summary is the word used when God, having pitied a people in Egyptian bondage, delivered them, and at Sinai

as Redeemer, Jehovah, gave laws for man's peace and power. Immediately, through that revelation, we behold His interest in the affairs of man and we catch a glimpse of His ethical character. We see Him as one who sympathizes with sorrow and need, as one who raises up a Moses. We see Him also through a Holy of Holies at the centre of the life of a chosen people, a Holy of Holies because Jehovah of all the gods of earth is a spotless God, and we see Him through a "mercy seat" in that Holy of Holies, because Jehovah of all the gods of earth, is a forgiving God ; and we see this God, holy and forgiving, as man's friend, and helper, and protector, and bountiful benefactor. God of Providence ! He has a purpose, a purpose that cannot be thwarted, and it is of love. He has standards for man, and they always aim for man's best good and largest happiness. He has responsibilities for every one, that are always fitted to his frame, day and place. He never forgets His people. He is grieved in their grief ; He is burdened with their burdens. He is a fair God, who shapes His every requirement of man according to the possibility of the individual and the aid He Himself imparts.

The third way in which God would have us see Him is through the person of the historic Christ. He says—"While it is Creation that shows My power, and Providence that shows My general character, it is Christ that shows My innermost being. As you see Christ healing humanity's diseases and relieving humanity's needs you see what My heart craves. As you hear Him speak

of hope, and comfort, and friendship, and pardon, and eternal life, you hear what I wait to give. As you see Him giving Himself to the cross, you see the last and greatest proof of My desire that all sin be overpowered and mankind brought into very sonship with God. And then as you see Christ moving forward through the Christian centuries, in all the progress of human beneficence and human advance, you see what I long to do for men. I, the almighty, pure and loving, would have this whole world blessed with peace and cheer and holiness. I would have slavery abolished, intemperance cured, cruelty banished, licentiousness blotted out. I would have liberty, and self-control, and kindness, and purity everywhere prevail. I would have hospitals, and courts of justice and schools of knowledge and congresses of peace. I would have beauty and happiness and holiness glorify the earth."

It is such a God we are asked to love. What shall be the expression of our love? It may be in words of adoration. There have been men who have studied the revelation of God and companioned in spirit with God until the strongest words of affection they might use could not indicate too great devotion to Him. Xavier, the missionary to India, who laboured unsparsingly for all whom he could reach with his message, wrote :

"My God, I love Thee not because
I hope for heaven thereby ;
Nor yet because who love Thee not
Must die eternally.

“Not with the hope of gaining ought,
Not seeking a reward;
But as Thyself hast loved me,
O ever living Lord,

“E'en so I love Thee and will love
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King.”

On the dim graves of the Catacombs, beneath the streets of ancient Rome, the worshippers often sketched a deer—a panting hart of the woods. It was as though they said, “As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul is athirst for God. Yea, even for the living God. When shall I come and appear before God ?”

Augustine wrote, “O my God, thou art my life, my joy, my holy, dear delight.” Ignatius said to those who were putting him to death, “You may part my heart into a thousand pieces and on every one of them you will find in letters of gold the dear name of God.” It is told of St. Thomas of Aquinas that when Christ appeared to him in a vision and said, “Thomas, you have written well of Me. What reward do you wish ?” Thomas replied, “No other gift than Thyself, O God.”

There have been men—and their number is legion, to whom God has been their all. The contemplation of Him has grown to be their absorbing thought. They could understand the legend of St. Theresa and her dream. In her dream she saw an angel—an angel who had in one hand a curtain and in the other a shell full of

water. She inquired the purpose of the curtain and of the shell full of water. The angel replied that with the curtain he meant to hide the sight of heaven and with the water he meant to quench hell, that men seeing neither heaven nor hell might learn to love God for Himself alone. Surely Frederic Denison Maurice had caught this same love of God when as he lay dying and friends spoke to him of the termination of his work, he answered rejoicingly, "No, I am going where I may declare God forever."

Love for God may also find expression in deeds. To hate every evil thing, to battle down the wrongs of human life, to take one's stand upon the side of the brave, the true, the pure, the real—that is to love God. Many a man who never becomes capable of rapturous words concerning God, may scatter deeds of kindness, may bind up hearts that are broken, may relieve the distressed, and may be faithful at the post of duty that has been divinely assigned him—and he too is a lover of God. The deeds of beneficence inspired by this love are as wide-spread as the knowledge of God has gone. These deeds are the benisons of the centuries. Love towards God has been the source and spring of humanity's greatest advances.

Our religion however—beside love towards God—has the additional element of love towards man. We are not asked to love man with all our heart, and mind, and soul, and strength, but we are asked to love man "as" we love ourselves. "As" refers to manner, not to degree. In the same manner that we love ourselves—the

manner of desiring and seeking our real welfare, we are to love our fellow men. This then is what our religion asks in its practical application towards our fellows—that we do everything within our power to help them, that we be patient with them, that we sympathize with them, that we labour for them, that we practice self-denial for them, and that we make their uplifting the end and object of our lives. What could be a higher practical expression of our religion than this—that we aim as definitely and as positively as we aim at our individual self-advancement, at the advancement of others—that we pass by lines of demarcation, as of Jew and Samaritan, Greek and Barbarian, black and white, and we seek the comfort, the education, the elevation of man. How can any religion rise higher than the religion which sets before the spirit devotion to the highest ideal of character, and before the conduct devotion to the highest welfare of society ! There never has been a religion comparable to ours—there never can be a religion superior to ours. Man cannot image a nobler Being than God, man cannot imagine a nobler purpose than the perfect redemption of the human race.

And is this our religion ? May we stand upon the housetops and proclaim it as our religion ? We may. We may shout our joy in it : we may sound its praises far as voice will carry : we may go forth to every obligation of life cheered and ennobled by it. Most wonderfully it directs the attention of our inner being first to God and then to man. It lifts before us One who created all

that we see and handle: One who Himself unites absolute holiness and infinite pity: One who loves needy humanity with a love that makes the costliest sacrifice even His infinite nature can provide none too costly for a world's salvation. It says, "First of all in life, study this God, study Him until His beauty becomes clear to you, study Him until you feel that His ideals must be your ideals and His wishes must be your wishes." Then it says, "With those wishes of God for you and for others flowing through your being, do you devote yourself to the welfare of your brothers." It argues that the more we love God the more we shall love man; the more we gaze upon God, the more we shall be made like God: and being like Him the more we shall love man, even as Christ, God's supreme representative, loved man—and in that love died for man.

What is to be the future of this religion? A future ever more glorious. It sometimes seems as though we had not understood what our religion is.

We have been in danger of magnifying some adjunct (supposed by us to be necessary to its preservation), while we have forgotten that its essence is invulnerable and eternal. Like Uzzah we have put out our hand to stay the ark, when God Himself will take care of the ark.

It is impossible for any thoughtful man to imagine that this religion can ever die. So long as man lasts here is the ultimate ideal of his being—the ultimate ideal of his usefulness and of his happiness—the ultimate ideal of the development of the individual and of the race.

Let scholarship speed forward in the ways of investigation. Let all the principles and all the facts of every branch of knowledge be learned. Let the lamp of study burn long into the night, let the laboratories press their searches farther and still farther, let all the problems of individuals, homes, cities and nations be scrutinized in every detail—God will delight in every forward movement that uncovers Him—for God cannot be uncovered before the sight of normal men without being made wonderful, beautiful, adorable.

Oh, for a tongue to speak His praise ! Every voice within us, voice of heart, voice of mind, voice of soul and voice of strength cry out :

“ We praise Thee, O God, we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.
And we worship Thy name ever, world without end.”

THE SUPREME
VIRTUE

CORNELL UNIVERSITY

And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.—1 KINGS 19 : 13.

III

THE SUPREME VIRTUE

WHEN Elijah stood at the entrance of the cave with his mantle wrapped about his face, his attitude expressed reverence. Previously as the wind, the earthquake and the fire passed before him, he noted each with attention, for he placed high estimate on these forces of nature. Each to him was wonderful in its own mystery. But in "the sound of gentle stillness" he became aware that the Force of forces, the Source and Director of all nature, was to speak to him. The hour thus became profoundly significant. Accordingly, he wrapped his mantle about him ; for with undiverted attention, hearing no other sound, and seeing no other sight, he would heed the greatest voice of the universe.

The question arises, What is reverence ?

In a general way, reverence may be designated as the mother of all virtues. For it is reverence for truth that nourishes honesty ; reverence for purity that nourishes chastity, reverence for love that nourishes kindness, and reverence for compassion that nourishes sympathy. To the degree that reverence exists, other virtues exist ; to the degree that reverence is absent, other virtues are absent.

As such a mother virtue, it can scarcely be overestimated. Demosthenes said that the most

necessary element in oratory is action, action, action. Augustine declared that the most necessary grace of heart is humility, humility, humility. So we may say that the most necessary feature of character is "reverence," "reverence," "reverence."

Can we define reverence? It is really an attitude of mind. That attitude of mind is sure to express itself sooner or later in tone and in conduct. But before it expresses itself it is a sentiment. Elijah was reverent in thought; the drawing of the mantle about his head would have been meaningless apart from the inner respect and deference.

Reverence is sometimes defined as "the feeling which accompanies the recognition of worth in others." This definition it will be noted deals only with persons. But reverence to me is an attitude of mind before physical nature, and before abstract truth as well as before persons. I am, therefore, accustomed to say that it is "the feeling which accompanies the recognition of worth wherever and whatever that worth may be."

The master minds of Scripture have always been reverent before the problems of human life. Job confronted with the impressive questions that centre in the existence of pain, sorrow and evil was thoughtful and quiet. Paul in view of the transforming grace of God that reaches some and passes by others, exclaimed with gentle submission, "How unsearchable are God's judgments, and His ways past finding out."

So with all the master minds of literature,

science, politics and war. It is not the sweetness of Milton's language that holds our admiration, nor is it his marvellous style that gives to his epics their power ; it is because his words deal with high themes reverently that we continue to ponder Milton. Similarly it is because Wordsworth and Tennyson in rhyme, Dickens, Thackeray and Victor Hugo in prose, Bradford and Washington in affairs of state, carried a worshipful spirit that we regard them as leaders and heroes. One and all they approached their tasks with a sublime reverence for the great and the holy.

In marked contrast to such men stand those who treated profound things lightly, toying with the majestic, the sublime and the eternal as though they were playthings of the hour. Cain was granted a marvellous opportunity of usefulness, but he treated it with disdain. Esau possessed a birthright attended with everlasting blessing, but he despised that birthright. Absalom was honoured with a father's love that was inexpressibly precious, but he trampled upon that love. Nero had in his keeping millions of valuable lives, but he fiddled in levity when Rome with those lives was imperilled by flames.

The great teachers of humanity have been deeply impressed with the need of reverence. Moses charged youth to rise up in the presence of the hoary head. Not that such rising up was in itself a blessing, for it might become a mannerism with no heart in it. It might even become a hypocrisy which would deceive the hypocrite himself. But because the old man was supposedly the embodiment of worthy qualities won

through a prolonged life-battle, and because the child was to cultivate recognition of worth, the child was asked to treat the wise, the strong and the honourable differently than he treated the foolish, the weak and the dishonourable.

Goethe held with Moses in this matter. In Wilhelm Meister's travels three wise men go to Goethe to discourse on that element of character which transcends all others in building up the entire genius. The eldest spoke of one quality without which all other things are of no use. Wilhelm earnestly asks what that quality is. The eldest replies, All who enter the world want it, and perhaps you do yourself. Wilhelm eagerly says, Tell me what it is. It is reverence, asserts the old man.

The mission of reverence is at least fourfold. First, it expresses character. A few years ago in the month of March a noble appearing man approached the statue of Lincoln in the park that bears Lincoln's name in Chicago. It is Saint-Gaudens' statue of Lincoln, showing his deep-set eyes, his furrowed cheeks, his care-worn brow, and his kindly look. As the stranger drew near, he took off his hat, unmindful of the cold, his white hair being blown by the wind ; and he looked into the sorrow-riven face. For several minutes he thus stood uncovered, studying the statue. At the same time, while he was thus uncovered there were others at the foot of the statue who were scribbling coarse pencilings upon its base, and were staining it with their expectorations. Every careful observer could note in an instant the difference between the man of reverence who

was living to bless his fellows, and the men of irreverence, who were the rifraff if not the burden of society.

Percy Bysshe Shelley once dashed into the inn at Montanvert, and registered after his name, "Democrat, Philanthropist, Atheist." It was an easy thing to do, but it was a flippant thing. It argued badly for the man's condition of mind. Bright poet he might be, brave helper of fellow men he might be, denier of a supernatural God he might be, but the manner of such denial revealed an attitude of spirit that was unsafe to himself and was dangerous to others.

Reverence, second, saves from frivolity. We cannot go anywhere among our fellows and not be startled by the irreverence we meet. It is not that we disbelieve in gaiety, merriment and laughter, in the burlesque, the cartoon and the sallies of wit. We believe in them one and all. They have a mission and a most useful mission. But we believe in them in their place; and their place is always to relieve the heart and mind of their burdensome care, and to recreate our powers for life's duties. A thousand plaudits on the man who punctures our follies and foibles and imparts to us the help of the jocose. When, however, duty is made a joke, integrity is treated flippantly, purity is greeted with raillery, and the consecrated characters of history and the exalted men of the day are satirized, the gay and the merry have passed beyond their place. Instead of cheering men to ascending paths and higher ideals, such words send men along descending paths into lower ideals.

Reverence, third, secures discrimination. The loss of reverence means the loss of judgment. Whatever the shallow may say, there are certain things more valuable than other things. Gold is more precious than brass, light than darkness, good than evil. On some foundations we may build and not upon others. Rock has a supporting power that sand lacks. There are ideals that elevate the mind, and ideas that degrade it. It is folly to treat a pearl as one would treat a piece of clay ; the pearl is worth hundreds of dollars, while the clay is valueless. It is folly to treat an object capable of endless development as we treat an object that must perish to-morrow ; to treat that which ennobles as we treat that which debases, to treat that which puts an unceasing song into our soul as we treat that which puts an unceasing regret into it. Shakespeare spoke to the point when he said, " Reverence, that angel of the world doth make distinction of place, 'twixt high and low."

Reverence, fourth, develops scholarship. The true scholar, whatever his sphere of study, is the reverent scholar. Increased light means larger cause for marvel and larger cause for humility. Every new discovery suggests the still undiscovered. Every new truth magnifies the greatness of universal truth. The scholar who struts in the presence of his investigation has lost the sesame to knowledge. To view any fact of human existence superciliously is to close the eyes to the complete significance of that fact. When a man asserts, "I know it all," he has reached the limit of his mental development.

No scholar, though he has made discoveries that give his name world-wide fame, can lay aside his reverent spirit for an hour without weakening his powers. The philosopher who looks disdainfully on other thinkers as though he alone had comprehended wisdom, by his very disdain blinds his vision of the truth. Scientists, politicians, merchants, theologians lapse into weakness when self-sufficiency dominates their minds. Name it what men will, teachableness or self-littleness or reverence, the name in itself is inconsequential, the serious, open, respectful, lowly soul is the only soul that is assured of continued development and of increasing accuracy.

There are special hindrances to the possession of reverence. The period of youth is one. Reverence is a growth. The infant child unhesitatingly pulls the beard of a king, unmindful of the king's dignity. The boy shouts derisively at the patriarchal hero limping down the street because of the wound received in saving a nation. Even the maturer youth rushes headlong into life's battle, laughing at the idea of the peril involved therein. To him they who have lived and laboured a hundred years ago appear foolish : their knowledge was so small, their ability was so limited ! Youth cannot realize the cost at which the present has come down from the past, nor realize the difficulty lying in the way of schemes now proposed that to him promise splendid accomplishment. Youth simply because it is youth is irreverent. It makes fun of great principles : it ridicules noble men. It goes into the Sheldonian Theatre at Oxford, and picking out the least

foible of those who are England's noblest worthies, showers them with gibes. Youth is quick to answer to any impulse ; it catches up the new. It is daring ; it is almost reckless. What care we ? it says, and it becomes iconoclastic, and like those who assailed Elisha does not hesitate to mock at the best and the most useful. Reverence is an exotic to youth.

The age in which we live hinders reverence. Emerson said that the very conversation of the present time has its effect upon us. The spirit of reverence can be preserved only by our having high objects before our eyes. "But you will hear," he says, "that the first duty is to get land and money, place and name. What is this truth you seek ? What is this beauty ? men ask with derision. Derision in due time produces its effect. Many men cannot stand it. To lower high ideals is to lower the whole tone of life. Life becomes material. Yes, land and money it is, place and fame too. Then what ? The world is a sort of Vanity Fair. Nobody is hero to the heart ; everybody is contemptible."

Undoubtedly this, like every other age, is materialistic. Success is reckoned in coin of the realm. The effect is unfortunate. The imaginative faculty of the soul needs objects immense and eternal. When objects in life become mere "things" as the stone in her path is to the cow, imagination dies, life becomes contemptible. There is no halo about anything under the sun. A picture then like Millet's Angelus comes like a voice out of the skies, bidding our age stop, ponder and adore. Even if the burden of exist-

ence be the digging of potatoes, and the ever pressing questions be, what shall we eat, what shall we wear? still beneath the growth of the potato is the mystery of God, and beneath food and clothes is the soul with its limitless wants, else our men and women would be little different from the clods of the field, of the earth, earthy. Yes, the angelus bell does break in upon the materialistic solicitudes of our day, and calls all human life to be reverent and worshipful.

Our American institutions also tend to lessen reverence. Democratic ideas check the feeling of respect for age, for parents, for God far more than do the institutions of a land where the principle of equality does not pervade all forms of government. Men who have been slaves becoming free and entitled to equal rights with their former masters often carry themselves insolently. Immigrants being taught that they are on a level with all their fellows give up the forms of deference. There is indeed danger that in the youth of a republic the assertion of individual sovereignty will leave no place for the expressions which recognize superior merit. That danger in due time will be outlived and the republic will be marked by forms of respect as many and as great as in a monarchy, and still the first great lessons of the equality of all men tend to make youth self-assertive and high headed. When equality reigned in the French revolution, and all men regarded themselves as standing upon the same level, the finer perceptions of the superior virtues ceased. The best interests of school and society, state and church were

degraded and the theory prevailed that all human beings were so much alike that a woman of the streets placed upon the altar of Notre Dame could be worshipped as the Goddess of Liberty.

Prosperity may also prove a check to reverence. Success often injures deference. Self-made men are in danger of worshipping themselves. The man who is aware he has succeeded is the man who thinks he can succeed. A Napoleon with the world at his feet inevitably disdains men and principles. Ordinarily if we wrest victories from danger we become elated. Besides, there certainly is power in self-assertion. The man who claims recognition secures recognition ; the recognition may be brief, but while it lasts he has it. Thus it is that every charlatan has reached his influence. So have thousands of others, teachers, inventors, promoters, politicians. Every man who has potentiality in him comes to an hour when voices in his soul bid him announce his greatness. To yield to those voices is to become arrogant ; is to centre one's gaze, as it is desired to centre the gaze of others, on oneself. The search for more truth stops. There is no open mind, no growth. So it is that many philosophers, theologians, scientists and social economists die in the wilderness. They forget that the promised land lies beyond, and that to attain it they must press forward as pilgrims and strangers.

Any spirit unlike that of Elijah standing with covered head before new revelations of truth is always and everywhere unhealthy. Even a cloud passing through the skies is to be studied rev-

erently. To name different kinds of clouds is one thing ; to name the laws of their coming and going, the sources of their being is another thing. A blade of grass !—let it tell us all that it is, its original creation, its continuance, its associations, its part in the make-up of the universe. Let it merely suggest all the history, all the glory hidden away within itself, and the man who does not listen to its story reverently ought never to hear its story. “The undevout astronomer is mad.” No man in his proper mind can study the heavens, penetrate their spaces, measure their suns, search out their hosts, without wonderment and respect and awe. The great facts of discovery are never ascertained by an attitude of mind that says, Stand and deliver ! They disclose themselves only to him who approaches them as a suppliant. Zoroaster said : “It is not proper to understand the intelligible with vehemence.” To appreciate God the mind must come to Him on bended knees.

So soon as a man loses reverence, he loses power to teach. Life is indeed filled with the mysterious and the unfathomable. Infinity is around us, the undiscovered is everywhere. The man then who pretends to treat actual life contemptuously and arrogantly is necessarily a blind leader. The corrupt and the ignorant may easily learn to feel careless, but the scholar moving in the midst of infinite worlds, and knowing his own infirmity, is reverent. All noble literature and life have originated in regions where the mind sees but darkly, where faith is more abundant than knowledge, where hope is larger

than possession and love mightier than sensation. The soul is dwarfed wherever it clings to the palpable and plain, to the fixed and founded. Its home is in worlds that cannot be measured and weighed. Its hopes run far beyond the horizons of stellar space. Bonnivard in the prison of Chillon, below the level of the water of Lake Geneva, hearing a bird sing at his prison window, yearned to see the land that was free to the bird. Accordingly, he dug holes in the wall of his cell, and climbed to the window and looked out upon the Alps, beautiful, snow-covered and majestic. That look linked his soul with the far-away and the towering.

What greater calamity, it has been asked, can befall a nation than the loss of worship ? "Then all things go to decay. Genius leaves the temple, to mount the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honour. Society lives for trifles, and when men die we do not mention them." A world of witty but flippant Voltaires would be a world helpless for good. The men who jest over character and destiny and God are not the men to bless mankind.

The field for the use of reverence is wide. Physical nature is to be treated with reverence. The summer after Agassiz's death, his former students at Penikese met again at Penikese, and put on the walls this motto from Agassiz's lectures :

"A laboratory is a sanctuary which nothing profane should enter."

As Darwin devoted himself to the study of physical nature, never trifling with its teachings nor basing hasty generalizations on limited facts, so investigation is to be pursued with absolute loyalty to nature's guidance. The awe with which the earlier races once viewed nature is now gone because what was mysterious has been solved, and still it is true that nature was never so awe-inspiring as it is to-day. It is indeed most fortunate when the child never loses the sense of awe before the great, the surprising, the sublime things of life, for to lose awe is to lose power to grow in appreciation of the sublime. Reverence does not mean that the spirit of inquiry should be checked, or even the utterance of what we have discovered is to be checked. It only means that we should realize how much still lies beyond our ken, undiscovered, and should realize too that every new advance opens to us a wider range of the unknown.

The Bible too is to be reverenced. Not that it is to be handled superstitiously or treated as if it did not seek from us critical examination and scholarly investigation. The Bible by its very claim to preëminence in moral and religious teaching summons the world to search into its nature, and ascertain whether it is all that it asserts itself to be. Here is a book that proclaims its purpose to make men furnished unto every good work, that proclaims its revelation of God to be clearer than any other revelation, a book that proclaims its ethics to be the final ethics for time and for eternity. It has come down from the ages having accomplished wonderful results.

It has opened immortality to the thought and the hope of mankind as immortality is nowhere else opened. To treat the Bible superciliously and flippantly is to forget its history and to lose sight of its marvellous effects. Even if its earlier portions seem to be of an alphabetical nature, these portions are to be examined carefully and honourably as a man treats the alphabet when he has learned to read.

Then too humanity is to be treated with reverence. To disdain our fellows, whether high or low, rich or poor, is to overlook the possibilities of their development and the needs of their hearts. We must judge our race not by its weakest products but by its strongest products. We can never tell but that love and patience may change the despised publican into the Apostle Matthew, and bring whole races out of weakness into power. Especially in reverencing humanity must we reverence the marriage tie that lies at the basis of the life of humanity, and reverence too the home that is the solace and the inspiration of humanity. The man who mocks at the tender and sacred ties of marriage breaks down the bulwarks of humanity's welfare. To treat any aspect of marriage with disrespect is to bring mischief to the best interests of society. Every expression concerning marriage must be dominated with respect.

God too is to be treated with reverence. Charles Lamb said that if the great characters of history were to come into a room where he and others were gathered, he and they would all arise in their presence, but if Christ were to

come they would all bow down. The character of Christ is undoubtedly the sublime character of literature. He stands before the world in absolute perfection. He reveals to us the being and the purposes of the Almighty Father, making that being and those purposes adorable, so that they become cheer for our sorrow, peace for our turmoil, and satisfaction for our disquiet. Even the name of God therefore is to be used with reverence. Disrespectful or hasty utterance of that name is a mistake. It is even a most serious error when children use the name that stands for the highest and the best carelessly. For the whole mental attitude of the race is injured when it treats large things as though they were small, and luminous things as though they were dark, when men rush in with hasty footsteps where angels would be sure to walk gently.

And we are to treat ourselves with reverence. Within us there is a witness to the greatness and even the grandeur of our being. We possess, or are possessed by, a mighty capacity for dissatisfaction, for restlessness, for loneliness, a capacity too for aspiration, for longing, and that a longing extending into infinite things. Even if we do not attempt to trace back to its original source the possession of this mighty capacity, if we view it irrespective of any connection it may have with God Himself, still here is a capacity of such vast and startling impressiveness that we may well rise up before it and treat it with exceeding deference.

Oliver Wendell Holmes was past seventy years

of age when he wrote a letter from his country home to a friend in town stating that on the preceding Sabbath he had attended the service in the village church, and added as an explanation of such attendance, "There is a little plant called reverence in a corner of my soul's garden which I like to have watered about once a week."

Every time we nourish reverence, we help the growth of all our virtues. If we possess and keep reverence, we have capacity for development and effectiveness. Our Anglo-Saxon ancestors, who lived in England at the time the monks came to convert England to Christianity, were in a deplorable heathen condition, addicted to practices hurtful to themselves and injurious to society. But they had one virtue that was a promise of betterment and of progress:—they looked upon the ocean, they peered into the forests, they lifted their eyes to the skies, and in each case they respectfully waited for the teachings which should explain to them the grand and the majestic. They were reverent before the mysteries of nature, of life and of death. Because they were thus reverent they had the capacity for sterling manhood. When then the gospel came to them, and explained who it was that had made ocean, forest and skies, and explained the significance of life and death, these ancestors answered to the explanation, and they became the helpful force they now are in the English speaking race of to-day.

Much as we ourselves already know, all life is still enwrapped in mystery, not alone the life of to-day, but the life of eternity. Only as we face

the mystery of the present and of the future with a reverent spirit have we promise of safety and of growth. In reverence lies our hope and our assurance, of progress and of worth.

THE SUPREME
ART

UNIVERSITY OF WISCONSIN

What is that in thine hand?—EXODUS 4:2.

IV

THE SUPREME ART

THE purpose to make the most of the opportunity at hand largely determines life's success. It was said of Agassiz that a great part of his strength lay in the realization of the value of the present moment. The thing he had in his hand was the one thing best worth doing, the people around him were the men best worth helping, and the bit of sod under his feet was the sweetest to him in this world, in any world.

Agassiz held his school at Penikese in an old barn, on an uninhabited island some eighteen miles from the shore. It lasted but three months, but in these three months he exerted an influence in developing students that has lasted, and will continue to last.

It was this lesson of the significance of present opportunity that God intended to teach Moses. God asked him what he had in his hand. It was simply a rod, the commonest object seen in a man's hand in eastern lands. The rod is needed by every traveller for defense against robbers and beasts, and is needed also by every shepherd for the protection and guidance of his flock. As in obedience to God Moses threw the rod upon the ground, it became a serpent; and as in obedience to God he lifted it, it became a rod again. So much for the rod; now for the hand. As in

obedience to God Moses thrust it into his bosom it became leprous, and as in obedience to God he thrust it a second time into his bosom it became sound. Here then in this rod, and in the hand that held it were possessions admitting of marvellous use. The question, What is that in thine hand? was not meant for the purpose of securing information to God, but for the purpose of imparting inspiration to Moses. That insignificant rod, wielded by Moses' hand, held the potency of effectiveness. So Moses now believed. Accordingly, with courage he started towards Egypt to attempt the well-nigh insuperable task of rescuing an enslaved people, his instrument for success being the rod he carried in his hand.

With that rod, however, Moses accomplished marvels. In Egypt it was through its use he wrought the miracles whereby he startled the nation, and eventually secured the redemption of his people. At the Red Sea it was with that rod he opened a passage through the waters, so that the Israelites moved over in safety, and at that sea it was with the rod that he closed the waters over the pursuing Egyptians. Thus the rod in his hand, small as it was, became the expression of power and even of success.

It is very noticeable in Scripture history how often the use of the thing that is at hand secures large results. The only object available to Samson for attacking a thousand Philistines was the jaw-bone of an ass, but with that jaw-bone he overpowered them. All else failed Shamgar save an ox-goad, but still with that ox-goad he slew six hundred of the enemy. David's

entire material resources in the presence of Goliath were a sling and a few small stones, but those resources proved adequate for the occasion. And with the boy who had but five loaves and a few small fishes in the presence of five thousand people, the truth was again exemplified that the proper use of what is at hand may accomplish all that is desired. Even with Christ Himself entering upon the conquest of the world, there was but a handful of men, and they imperfect and cowardly : but meagre as His instrumentalities were, He with them initiated the greatest campaign of history, assured of success.

Wherever we look in history we find the earnest use of present materials wondrously effective. In discovery Ericsson began the invention of screw propellers through the only means he had —a bathroom ; and in a little tub he worked out an idea applicable to the ocean itself. In art Michael Angelo took a discarded block of Carara marble, and from it developed his majestic statue of David. In medicine, Robert Koch at Woolstein, Germany, began the researches in bacteriology upon which his fame chiefly rests, Woolstein being a little village far from educational centres, and affording no seeming opportunity for an inestimably valuable discovery.

When we accept the general principle that there is a blessed art of making the most of things, we have planted our footsteps in the path of development. The tendency to consider insignificant what we have in our special hand is general. Perhaps there is reason for our thinking so. It may truly be only an ordinary rod

such as hundreds of others have ; an ordinary intellect, an ordinary place, an ordinary influence. Especially if we compare what we have with what others have, others who are unusual, as Moses might have compared his rod with Pharaoh's sceptre, does our ability, our sphere, our opportunity, seem very small.

The result of thus minimizing our powers often is to make us reluctant to set a true value on them, and to disincline us to attempt a determined and cheerful use of them. We sulk in our tent, alleging that if we possessed more knowledge, more skill, more money, if we lived amidst a different set of people or in a different town or if we had different health or temperament, then we would accomplish something.

Instead of yielding to any such tendency, the thing to do is to set a high estimate upon whatever is in our hand, and to use it to its greatest possibility. Men who are always anticipating enlarged power are well enough in their place, and sometimes subserve helpful ends, but no one ever uses aright larger things when they do come who fails to use aright smaller things to-day. No ambition for greatness, however inspiring it may seem, is worth cherishing if it interferes with a full employment of to-day's opportunities. The path of success in the future is always the path of present faithfulness.

What will help us to the making and keeping of a lifelong purpose to do the best we can with our present powers ?

First, belief in the wisdom of the rod. God is always wise in giving us the thing that is in our

hand. We have now the very possession, health, temperament, friends and place that in God's sight are seen to be the best for us. Even our deprivations may be an aid to our development and usefulness. They may spur us on, for necessity is a mother of adaptation. And this too is true that the world is often more influenced by our songs in the night than by our songs in the day. Paul, contented and happy in prison, is more of an inspiration to noble living than Paul eloquent and scholarly upon Mars Hill. The man who does splendidly in the little, the weak and the trying is in the world's judgment a great man. He it is who becomes the hero, and as a hero most influences and most inspirits others.

Second, belief in the test of the rod. Fidelity in the use of what we have is God's supreme test of us. He holds us accountable for present possibilities, never for future possibilities. His eye is on the rod that is in our hand. What are we doing with the health, place and opportunities that we now have? What habits are we acquiring, what reputation are we making, and what helpfulness are we rendering now? God calls us to account only for that which has been actually entrusted to us. The story of the talents finds its emphasis in the one talent that was neglected, that was not used to advantage. The best life is the life that to the greatest degree develops its endowments. He who wastes least of and improves most of what he has, lives to the largest end. What we have always affords a sufficient test; the non-use of our little gift reveals our unworthiness of a larger gift. To make the very

most of one single talent is to keep unceasingly active, to practice a wise economy of resources and a quick fertility of wit, and to have the happy art of turning our powers to the best account.

Third, belief in the honour of the rod. God has conferred upon every one of us that whereby we may bring glory to His name. To underestimate what He has conferred, and to leave it unused is ordinarily the result of self-centredness. What can I do ? we say despairingly when the question really is, What can God do ? Moses and the rod amount to little, but God and the rod amount to much. The ambition of our lives is healthy when it desires that God and not ourselves should come to the front. Often we hold back because we are afraid we shall fail, not because we are afraid God will fail.

All Scripture is crowded with events through which God was honoured as men let Him use their littleness. If Gideon places himself at the Lord's disposal and calls his sword not his own, but first of all God's, and then enters the battle under the cry of "The sword of the Lord and of Gideon !" there comes great honour to God through the victory won. Every use that Moses made of the rod in the miracles of Egypt and at the Red Sea tended to glorify not himself but God. We almost lose sight of Moses as we find him directing attention through the rod not to himself but to the God in whom and for whom he stood and acted. "Whoever praises Robert Hooker, praises God who made Robert Hooker," said Isaac Walton of the man who became a great English scholar and ecclesiastic. So whenever

any man is transformed under God out of weakness into might and out of littleness into usefulness, the glory of the transformation is God's and God's only.

Fourth, belief in the education of the rod. It is marvellous, the development that ensues when any man cheerily and whole-heartedly gives himself to the doing of the best he can with whatever his hands control. Thus it is that men progress intellectually and spiritually. Moses unceasingly using his rod grew in power until he developed into the most remarkable man of his age. Any one who does much with little is an effective man, and is sure to become a more effective man.

Fifth, belief in the judgment of the rod. It is a startling fact that the rod whereby Moses accomplished great good eventually became the means of his condemnation. He misused the rod. He was angry, and he struck the rock, and accordingly died outside of the Promised Land. No man can ponder too deeply the judgment that may be involved in the abuse as well as the non-use of what is now his. His present powers may seem to him insignificant, scarcely differentiating him from his fellows; but they are sufficient either to justify him or to condemn him. As the abuse of Moses' rod deprived him of the privilege of entering Canaan, so the abuse of our powers may deprive us of the privilege of entering our development.

The question now confronts us, are there special traits of character through the use of which we may expect to make our life such as it is, a power in God's world? There are such traits.

One is a trained intellect. Back of Moses' hand and its rod was a mind that had been disciplined as best he could discipline it. In the schools of Egypt he had learned all the known wisdom of his day. That learning he carried with him into the wilderness, and through that learning he meditated long and earnestly upon the physical, social, political and religious questions of his period. The rod became effective because the hand that held it was the hand of a thoroughly educated man. Education marshalled his powers and put those powers at the disposal of the hand. Such education every man can have. College life offers its own special advantages, but so also may any type of life have educational advantages. It is not so much the amount of information that the mind receives as it is the amount it appropriates that renders it an educated mind. It is possible to allow knowledge to run through our minds as through a sieve ; it is also possible to take knowledge and brood over it until as the hen hatches the egg such knowledge becomes a productive force within us.

A little time ago, Mr. Thomas A. Edison, riding in a railroad train, being deaf, sat alone. An empty cigar box was left on the seat beside him and forgotten. He noticed the cigar box, reached for it, and began to examine it. He first looked it over outside, examining its corners and noting how it was formed. Then he raised and lowered the lid to see how it was hinged, testing the thickness of its walls, and its stiffness and strength under compression between his strong hands. But he did not stop with this seemingly

complete examination. He began a series of experiments with it. Being hollow and resonant like a fiddle body he put it to his teeth to see if it aided in transmitting sound vibrations to the organs of hearing. These tests were made in as many positions as its shape permitted. They were repeated with the cover slightly raised, more raised, and wide open. He was studying methods of improving the audiphone. When he laid the box down, he had learned from it all that it was capable of imparting. If we in our time and place avail ourselves of every possible opportunity of culture, seeing to it that we think accurately, and that we acquire information, our education is sure to be a great aid to the efficient use of our personal endowment.

A second special trait is purpose of adaptation. Moses in Egypt amidst the wealth and luxury of the court acquired the habits of speech and behaviour that fitted him for fellowship with refined surroundings. When, however, he was transferred from court life to shepherd life, he adapted himself as fully to his new as to his old surroundings. He learned to care for his sheep and to guide them. He dealt with the timid daughters of the shepherd with winsome graciousness, and he dealt with rough herds-men so as to make them fear his bravery and knightliness.

Some years ago a young man graduated from one of our theological seminaries with the feeling that the one thing he required, or any other man required to transform this world into a thing of beauty was mental application and earnestness.

A few months ago he met me, after ten years of experience, and sitting at my side confessed that he had ascertained that adaptation of effort was as essential as effort itself to the world's amelioration, the knowing how to do a thing as well as the knowing the thing to be done. The man who to-day studies adaptation is the man who makes his rod, whatever it may be, accomplish the most. If he proposes to acquire tact, purposes to recognize the needs of others and speak the word appropriate to their needs, purposes to cheer them in their hours of despondency, and to assist them according to their circumstances, his possessions so used accomplish large results. It was Lincoln's endeavour to fit into the occasion as well as he could that served to make his gifts useful. Many a man who otherwise would succeed fails by reason of his lack of adaptation. No man going into life can be too careful concerning his ability to say the right word at the right time, and do the right deed in the right way. And nothing assists a man to fit into each new hour with appropriateness more than thorough sympathy and splendid magnanimity.

The third is the spirit of humility. Moses in Egypt failed to help his fellows because of his pride, but in the desert he acquired humility. As he wandered up and down the hills, the natural pride of his character disappeared. He became gentle and kindly, so that when God designated him for the deliverance of Israel his humility led him to think himself incompetent for so vast a mission. He shrank back from the opportunity, believing he was not eloquent, nor

fitted for the high employment assigned him. In his humility he became completely dependent upon God, acknowledging Him in all his ways, and looking to Him alone for suggestion and strength.

It is true that every man should set high value upon himself, believing his capacities to be important. It is also true that no man has ever accomplished the best that his rod allowed unless he cherished the persistent sense of his own weakness, and relied entirely in every circumstance upon the guidance of God. Pride of heart keeps a man from seeing his own deficiencies, keeps him too from sympathizing with the deficiencies of others. To lose sight of one's own imperfections is to lose sight of what may prove his undoing, and to lose sight of the imperfections of others is to grow cold towards others and to lose interest in them. So soon as a man fails to enter into the heart-sorrows of his fellows and assist in bearing their burdens, he ceases to be their permanent leader. There is immense stimulus to development when a man realizing his own need takes God into partnership with him, availing himself of God's comradeship and strength, and persevering in his course not as though he were alone in life but as though God and himself were one.

And the fourth is a consecrated will. In the final analysis, of the effectiveness of Moses we find a determined will. Because of that determined will he was absolutely indomitable before discouragement and difficulty. If effort through one miracle failed, he turned immediately to another effort. If the rod to-day did not secure

desired ends, to-morrow he tried the rod again in some new way.

What a wonderful lesson it was which God gave to our own times in the expansion of power and development of force in the life of Phillips Brooks. While at Harvard University he was no athlete, nor was he fond of sports. He was not a leader in any way. When he graduated he had not united with the church, and he had no profession in view. He took up school teaching as a temporary means of livelihood, and he failed. What should he do now? He had certain powers of imagination and of composition. He was loved by the men who knew him, and he was respected too. There came to him at this time a resolution. He deliberately, fully and irrevocably consecrated his life to God. What happened? The powers of his life began to expand, irradiate, and grow dominant. He who could not speak at college became one of the greatest preachers of the ages. He who failed to control a classroom of boys developed such powerful influence over all ranks and ages of life that whether speaking to a crowded gathering of plainest people in a public hall or preaching to the students of a university he grew to be the most forceful leader among men of all his vicinage.

A consecrated will under God can make the man who is most diffident as to his gifts strong and winsome. Every student wondering what he will do with his gifts finds stimulus to encouragement and purpose, in such a character and such a life-work as that of Phillips Brooks.

In view of what we have so far thought, let me now call upon you to hear God's question to each of you, What is that in thine hand? What is the thing that determines your own personality, your own sphere of influence and your own talents? Every man of us stands out from every other as himself, and himself alone. There is something distinctive in the powers of each individual, something capable of its own special development, something that renders the influence of each of us different from the influence of any other human being. Each man should take an inventory of himself, of what he has received from ancestry, of what he is now obtaining through present opportunities, should know what contribution to his individuality has been made by the process of education, or by his environment, and should seriously ponder what the significance is of the hour in which he is born, the temperament he possesses, and the comradeship he enjoys. What is that in thine hand? There is something in your hand that God needs, something capable of immense significance to you and to His world. It may seem commonplace to you and unimportant, but the hand that holds it is your hand and no other hand in the entire history of the human race will hold the rod that your hand holds.

George Macdonald tells us that a little child, gazing at the red, the green and the gold of the sunset sky, said he wished he could be a painter, so that he could help God to paint the sky. The aspiration was a beautiful one, but it was an aspiration that the child could not attain. For

God asks no help in the painting of His clouds and sunsets. But He does ask help in putting touches of beauty into immortal lives, lives which shall shine when the brightest clouds in the glowing west have faded away, and it is our privilege and our possibility thus to affect other lives and make them glad and beautiful. At least we can do what Sidney Smith resolved that he would do : "When I arise in the morning," he said, "I will form the purpose to make the day a happy one to some fellow creature. I will give a left-over garment to the man who needs it, or a kind word to the suffering or an encouraging expression to the striving, trifles that in themselves are as light as air, and I will do it for at least twenty-four hours. If I send one person, only one, happily through each day, then if I live for forty years, so doing for each of the 365 days of those years, I shall have made 14,600 human beings happy, at least for a time."

Love is an effluence rather than an influence, and it unconsciously flows forth from a noble soul. It was said of James Hamilton of London, "his preaching was good, his books were better, his life was best."

As I walk up and down the paths of human life, and especially as I face youth, I feel like saying to every man whom I meet, Have great hope for the outcome of your own life. Do not disregard your gifts, little or commonplace as they may seem to you to be. There is not a hut in the wilderness, nor a cottage in the village, nor a palace in the metropolis, where the boy, however inadequate the world considers him at the

outset, may not have within him the possibility of wonderful development. Every one of us should have courage, through belief that God can do great things in him and great things through him. He who places his rod, such as it is, at the disposal of God and unselfishly and thoughtfully allows God to use his powers to the betterment of the world is sure to expand in character, and to develop in serviceableness.

THE SUPREME RESOURCE

20

PRINCETON UNIVERSITY

Strengthen the things which remain.—REV. 3:2.

V

THE SUPREME RESOURCE

THERE are always persons who start life with one or more of these four possessions, great earnestness, high ideals, strong principles and fixed beliefs. But though at first these possessions seem to be in the very fibre of their character, as time advances they tend to disappear, until only fragments remain of what once existed in abundance. Their spiritual balance sheet shows very little on the credit side.

It is not always easy to explain the exact nature of the processes whereby this condition has come about. Still, every observer is aware as to what the processes have wrought. He knows men whose enthusiasm for humanity has slackened, whose ideals of the good have dropped to a low level, whose moral convictions have become enfeebled and whose faiths once positive are now so uncertain that even their existence is in question.

This change is not confined to any special locality. It may show itself in the smallest village as well as in the largest city. Every pastor grieves over it; every student of religious conditions realizes it. Very often it occurs during the years between sixteen and twenty-five, especially in the case of the young man who leaves home to enter the preparatory school, and then

later passes through the college, and afterwards takes postgraduate work. The progress of the change is sometimes this : At first the youth for some reason becomes disappointed in one or more of his fellow men. According to his judgment he has found them false or unworthy ; they are hypocritical, they do not tally up to what he expected of them. The effect of this disappointment is that the glow of disinterested devotion to mankind dies down and the sense of responsibility for the welfare of others ceases to be keen and inspiring. The next feature of the change follows : The ideals taught by his father and mother in a quiet, secluded home seem to the young man to be impracticable for the situation in which he finds himself ; these ideals are, he thinks, too cloistered, too visionary. The third element of change now appears : He faces matters in which the old-time principles appear to be too strait-laced and too severe for the complex problems which he must settle ; he fancies that while these principles may be beautiful in theory, they certainly are impossible in practice. Lastly, he reads and hears much that wars against the forms of religious statement that he early was taught ; the result is he becomes confused, ceases to be positive, and is not at all sure what he does believe. He may even wonder whether he now has any substantial religious convictions at all.

The outcome of such conditions as have been described is definite : Wherever we go we come upon people who have lost many of the religious possessions they once held. In some cases they actually are wrong-doers, having become vicious,

drunken, unclean. In other cases they simply are indifferent to life's problems of human betterment, they are ships without an anchor, unheld by firm religious convictions.

All this being true, there is first, this thought to be considered, namely : that God respects growth into manhood. In such growth into manhood, every developing mind and especially every questioning mind ought to expect the loss of many of its earlier ideas, the processes of such loss being absolutely normal.

When we are born into human life, the receptive spirit is essential to our very existence. The baby child takes what is provided for him ; the child must thus take what is provided, else the child dies. The child accordingly is so created that he unhesitatingly accepts food, accepts clothing, accepts control. Receptivity is a natural instinct implanted in the child's mind ; the child is constructed to believe what is said to him. As the outcome of such a condition of receptivity the whole spirit of childhood is the spirit of credence ; a little child is a dependent being, to be guided and protected—others must provide the guidance and protection.

All this is true and is normal, not alone for the years of infancy but also for the years that immediately follow infancy. Until we become ten or twelve years of age, and often older, we ordinarily must open our hearts and minds to take what others in whom we have confidence—parents, friends, teachers—impart to us.

But when we are ten or twelve years of age, a change comes ; we cease to be receptive children ;

we start to become full grown men ; men who can retain truth only as truth becomes incorporated into our being. Up to this time, what we have received has been superficially received ; it has lain merely upon the exterior of our minds and hearts, like seed sown by the wayside. Such seed the birds of the air (any despoiling force) could come and take away, for the seed had no lodgment. A new process in due time must occur in us such as occurred in Samuel's case. As a boy, Samuel did the work of the tabernacle unquestioningly. But as he grew to manhood there arose in his soul the question : "Shall I take the faith in which I have been trained, and put it within my heart, and from now on let it be my very life?" The boy ceased to be simply a boy ; as he questioned he was stepping over the threshold of manhood. His whole character and his whole career depended on the answer he gave to the question which arose within him.

So it is with us all. God means that we shall reach a time when we begin to be uncertain, when we question. We can never have permanent hold on an enthusiasm or an ideal or a principle or a faith until we have scrutinized it, examined it, proved it, and after all this testing taken it into the depth of our heart. Apart from such questioning and the positive answers reached by such questioning there can be no individuality of life ; no pronounced personality, no wise conscience, and no true power. The period of mere receptivity that was so natural and essential has ceased. Were it to continue,

ours would be a prolonged babyhood ; we should be flabby. The period of definite choice, choice based upon selection through preference, has come. It too is natural and essential, and now we must exercise determined choice in order that we may possess and be possessed by manhood.

Then there is this second thought to be pondered : God respects individuality. This is true of exterior individuality. He never makes two faces alike. It is one of the most suggestive facts of life that we may see ten thousand people in a day and never see two persons whom we cannot easily distinguish one from the other. Even if faces do bear a resemblance, the voice, the walk, the method of wearing the hat, the shape of the hand, all tend to give distinction of man from man.

Certain as this outward individuality is, the inward individuality is even more certain. God never makes two minds anywhere near alike. We frequently forget this inward individuality, and accordingly treat men as though they were all of one type. We try to teach men and we try to reason with men as though what applied to one applied to all with equal effectiveness. We expect the same experiences and the same processes of thought in all. And even more, we sometimes expect the same things of ourselves as we do of others. But in all such expectations we err ; minds are absolutely individual and the stronger the personality the more individual is each mind. God therefore does not ask any human soul to view special enthusiasms, ideals, principles and faiths exactly as another views

them. He does not wish a child to be the spiritual reproduction of his father, or the pupil to be the mental reproduction of his teacher. The father possibly thinks he would like to have his boy follow in his intellectual steps, but the boy cannot follow in his steps ; the pathways of father and son are not and never can be the same. The teacher may say he would be glad to have the pupil see objects exactly as he sees them, but the pupil cannot see objects as the teacher does ; the viewpoints are not the same. No two men can look even at the sun itself with the same eyes, from the same angle and through the same atmosphere.

Thirdly there is this thought to be pondered ; God respects the message of each age. He believes in times and seasons. He knows that every age has its own problems to work out, and that every age has its "Zeitgeist." In the earlier age of Luther, the air was charged with the rights of the individual conscience ; in the later age of Calvin with the ideals of credal statement ; in the still later age of the Wesleys with the movement of awakened conscience ; and in our own day with the investigations of science, with the problems of sociology, and with the questionings of the supernatural. Every one of these past ages had an important mission, namely to bring its own definite ideals to the front. Men saw life and truth as they themselves were influenced by the mission of their age. It never has been possible, and it never will be possible for a mind in one generation to put itself back in another generation, and see as the men of that generation saw.

The emphasis is changed, and the proportion of truth is changed. No man can be loyal to himself as he stands in his own times, and still express his individual heart-burning enthusiasms or ideals or convictions or faiths in the very same language, and with the very same emphasis and proportion of language, as did the men belonging to a previous generation.

And there is a fourth thought to be pondered : God respects the progress of scholarship. He desires that investigation should take place, that truth should advance, and that the power of scholarship should increase. The aboriginal Indians on the banks of the Hudson River saw Robert Fulton's boat puffing out fire and smoke and seemingly walking the water and screaming, and taught their children that it was a living monster. Better knowledge, however, convinced them that it was not a living monster. Similarly, such erroneous views of Cromwell, as that he was an ingrate, were long held in England, but De Quincey, the Tory and churchman, summoned England to lay aside its condemnation and recognize Cromwell's value. Similarly also there needed to be writers who should tell us when we read Gibbon to remember that he criticises as a man who has received personal injury from Christianity, and that he wishes to be revenged on its professors. The advance of truth through increased scholarship has relieved even the Bible itself of misunderstanding. No longer is the divine right of kings (apart from service rendered) based upon Scripture, and no longer is slavery substantiated by quotations from the

Bible. The inquisitors found the words of Christ, "Compel them to come in," and declared that the "compel" justified the use of thumb-screws and every other material instrument of force—an exegesis now pronounced unscholarly. As time has passed, the light of investigation and scholarship has more and more driven out untrue ideas, once thrust to the front so prominently that they seemed essential elements of faith. What so many human minds in their prejudice cannot appreciate, God always appreciates; that the honest heart is driven to bay through unfair or untrue statements of God's character and of God's procedure; and appreciating this, God always makes allowance for such honest resistance.

This also is a thought to be pondered (and here lies the burden of this message)—God never leaves a human soul without some still-remaining elements of enthusiasm, of ideals, of principles and of faith. Whatever our disappointment in others, whatever the evanescence of our ideals, whatever the lapse of our principles, and whatever the disappearance of our faiths, no man ever was penniless or ever will be penniless in these matters. The penitent thief might seem to have nothing left; he was a murderer, he threw scorn into Christ's face; he was an outcast from society, and all ideas of worthiness appeared to have gone from him forever. But he did have things of God remaining in him, things that made for manliness and courage and character, things that could be touched and invigorated, so that he became a trophy of redemption. There were

things too that remained in the Prodigal Son ; he could be affected by a sense of want, by a sense of sin, and by a sense of a father's love. There were remaining things in John B. Gough, the drunkard in the gutter, in Jerry McAuley, the river thief, things remaining in John Bunyan, in John Newton, in Paley the shiftless college student and in Whitfield the thoughtless tavern boy.

All history is crowded with beautiful stories of the remaining things. The tale of such a man as Peter is so intelligible because it has been so often reproduced, the tale of the man who was good-natured but weak, whose will power was deficient, who in a critical moral hour did the very thing he said he would not do, who was a body-guard adherent that betrayed his trust and even descended to an out and out denial of the cause he had avouched, his enthusiasm gone, his ideals gone, his principles gone, his faith gone. Observers might have said, there is nothing in the man upon which character and usefulness can be built. Nevertheless, there were things that remained in him, and those things strengthened made him resolute, noble minded and efficient, and secured for him a splendid place among the heroes of mankind.

Nor should we ever forget the possibilities always wrapped up in these remaining things. However much we have lost, it is still true that we have never lost our sensitiveness to nobility of life ; such nobility touches us to the quick. We find a strange glow warming our hearts when we hear of beautiful incidents of

honesty and kindness. We always have a sense of pride when we see a man devoted to his principles, loyal unto death for them. And down deep in our souls there is a loneliness indicating to us that the possession by ourselves of divine love and of divine care would be infinitely sweet. We never get entirely away from a belief in some great over-ruling power. In time of peril or disaster, it is perfectly natural for us to say, almost without thought, "Oh, God!" and to hope for help from Him. And there is great significance in the fact that if we see people mean or parsimonious or cruel, words of criticism of them spring to our lips. These words of criticism indicate that we still possess standards of goodness and generosity and kindness. When John Stuart Mill passed his criticisms on life and morals and men, those very criticisms revealed, how much faith he still had, though he thought he had no faith.

What an illuminating experience that was in the life of George John Romanes when unaware of the existence of any remaining faith in him the idea flashed through his mind that he knew his absent mother loved him, though as a scientist he could not see, nor weigh, nor touch that love. But though that love could not be handled, he believed in it, and if he believed in that unseen love why might he not also believe in the love of the unseen God? He took that little bit of an idea of a mother's love, and followed it up, and that idea so followed up brought him into faith in God. It is a tiny rivulet that leads at last to the river, provided a man will

only keep moving forward along the banks of the rivulet.

So great are these possibilities in the remaining things that we may surely declare the remaining things to be sufficient things. Even if Gideon's army narrows down from 32,000 to 300, the 300 are sufficient to conquer the Midianites. Even if our only hold is on a slight silk thread, that thread may be sufficient to bring us at last the great strong hawser that rescues us. One slender twiglet if we advance along it will direct us to the very tree trunk itself, and one belief in the commanding nature of the right, cherished, reverenced and pursued whithersoever it leads will remake our whole intellectual and spiritual life. E. A. Sill has a poem describing a soldier who having only a broken sword despaired of winning the battle, and so made no effort. But another took that broken sword, put his manhood behind it, plunged in, and in due time won the battle. David had only simple stones from the brook, and what were they for contest with a man clad in mailed armour; but he used the stones and conquered. The power of any truth still remaining with us is sufficient to lead us to larger light and stronger character.

What then shall be our manner of treatment of the things that remain? First, that manner must be reverent, not flippant. We are never to say that because we have lost very much it does not matter what we now do; that our bearings are gone, that we will drift as impulse moves us, and that we will have no sense of responsibility for conduct. Such flippancy

would be wrong even if our bearings were gone. Paul on the Adriatic, when neither sun nor stars for many days appeared, and when no small tempest was on his vessel, did everything he could to save the vessel. And so must we do everything we can to save our characters, even if we think that all our bearings are lost.

But no man's bearings are ever all lost. In the spiritual world there never comes a time when the everlasting stars are entirely obscured. The simple truths of morality continue to shine. They tell us that uprightness is better than dishonesty, that helpfulness is better than injury and that bravery is better than cowardice. The evil of evil and the good of good never are obliterated from any man's mind. We can only fail to see them by shutting our eyes to them. Difficulties and darknesses are not occasions for supineness of effort. To say that we are a ship without a helmsman is to renounce the presence and power of our wills. "The situation that has not its duty, its ideal, was never yet occupied by man."

Second, our manner must be guarded, not careless. Our welfare depends upon these remaining things and the use we make of them. They are our life. There is danger if we underestimate them. Men may allege that we have lost so much that we never can reinstate ourselves. Such an assertion is a fearful heresy. We may lose much, very much, much that we thought essential, much that others persist in saying is essential. Let all that be. Nevertheless it is true, once and forever true, that if we hold fast to what we have, and

will let it work out for us all it has the possibility of doing, we can set our faces in the direction of the truth, and we can keep moving nearer and nearer to the vision of the truth and to the sanctifying power of the truth—until we die. Religious faith and religious opinion are two different things. President Harper of Chicago University came to a period in his developing intellectual life when he was obliged if honest with his own type of mind to lay aside some of the expressions of faith in which he had grown-up. But he never laid aside his faith itself, and he lived and died sustained by that faith.

And, third, our manner of treatment of remaining things is to be practical, not theoretical. We must put these remaining things into actual operation. To let the law of disuse apply to them is fatal. Unused truth tends to atrophy. The talent hidden in a napkin and unused is sure to be taken away. Truth must be lived in order to be kept alive. If our truth is as weak as an infant child, it must be nourished all the more because of its weakness ; and the highest means, indeed the only means, of nourishing truth is the putting of the truth into purpose and deed.

Years ago, when the Hawaiian Islands were a feeble and helpless kingdom, a dispute arose between the native government and a British citizen over a financial claim. The commander of the British warship then in the harbour of Honolulu cut short the dispute by raising the English flag in Honolulu, and declaring the country annexed to the British crown. The native administration, realizing that resistance was impossible,

submitted, but quietly determined to appeal to the English home government to disallow the officer's act. Then the Hawaiian king sent out this counsel to his people : " Let us wait, and while we wait try to live aright."

In such counsel is the safety and the hope of every individual whose virtues and whose faiths are weak. Until you are stronger, *live aright*; put into operation and keep in operation every enthusiasm, ideal, principle and faith that still remain. Let not dilettanteism or carelessness persuade you into inaction. Spur yourself on to practical endeavour along lines of known duty. So far as you see and *admire* any beauty, do you yourself illustrate it. If in Jesus Christ you see beauty, then do you endeavour to make His beauty your beauty. If you reproduce His manhood, incorporating His enthusiasms, ideals, principles and faiths, the results will be sure. Little by little, but certainly, you will find that the things which remain in you are always becoming stronger and more influential. Thus it will be that you will come to the possession of such light and such trust as will make you a joy to yourself and a blessing to mankind.

THE SUPREME TEST

15

YALE UNIVERSITY

Greater love hath no man than this that a man lay down his life for his friends.—JOHN 15 : 13.

VI

THE SUPREME TEST

THERE is no subject that touches a deeper chord in the human heart than the subject of friendship. To be a friend to another is to be animated by sweet and happy sentiments. To have another a friend to us is to be honoured with beautiful and true affection.

Every period of life has its own opportunity for the formation of friendships. Youth, however, is the favourite period for their formation. Particularly is this true if youth is being passed in the atmosphere of the college or university. In such an atmosphere there is a certain seclusion that invites close fellowship. Besides, the competitions of life have not as yet brought irritations and disappointments. The heart is filled with the ideal and the confiding. The quiet hours of communion, as men walk together or sit side by side by the open fire give much opportunity for the expression of interest and the indication of sympathy. So it comes about that the friendships of college life are often the strongest ever formed. At the very time they seem to wear a halo, and later on in the years of age they stand forth as life's most sacred joy. It may be truly said that he who gives himself to beautiful friendships at the beginning of his days is sure to be a brave and buoyant man. It may

also be said that he who from the beginning of his days is the recipient of true friendships has a reward brighter than any other reward that can come to him—however successful in material and intellectual things his career may be.

There are three aspects of friendship clearly indicated in the Word of God. One is the uniqueness of the relationship. Friendship is named as the closest connection between one human soul and another. In the Book of Deuteronomy there is a most significant reference to the friend. The writer is speaking of the possible persuasions that may come to a person to lead him to do wrong. He says concerning these inducements to evil, “If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend that is as thine own soul,” resting the emphasis upon the climacteric idea embodied in the word friend. The philosophy of the progression of thought in this sentence is striking. The brother, born of one’s own mother, is influential; more influential is a man’s own son; still more influential in the matter of persuasion to lapse of principle may be one’s daughter, and even more influential than the daughter may be the wife. Beyond all these relationships stands, according to the writer “the friend who is as one’s own soul.” It is the same idea elsewhere expressed: “There is a friend that sticketh closer than a brother.”

Charles Dudley Warner in “My Winter on the Nile,” tells that when he inquired of one of his donkey boys—because their surnames were the same, “Are you a brother of Hassan whom I had

yesterday?" the quick response came back, "He is not my brother—he is better, he is my friend. We breakfast, we lunch, we sup together. Our money is the same. We are friends."

Such a view of the word friend is far different from that ordinarily held by the multitude. They use the word hastily and inconsiderately. Many times they speak of a friend as though the term indicated an acquaintance. They even say that a man is their friend when they have had only some slight dealing with him of a generally agreeable nature, of what could be called a "friendly" nature. But it is to be remembered that this word is set apart in Scripture from beginning to ending as the highest expression of the relation of man to man and of man to God. We are, therefore, to approach the consideration of friendship ready to see large things in it, and to assign it a category entirely its own. However often others may have demeaned this word, placing it upon the lower levels of life, we must exalt it and give to it its high glory. Christ used the word friend in connection with the relationship of the branch and the vine, as though friendship implied the very intimacy of the life of the vine with the life of the branch.

The second feature of the Bible's use of the word friend is its interpretation of the meaning of the word. The Bible explains that meaning through illustration rather than through definition. It presents Jonathan as embodying in himself in his relation to David the proper conception of a friend. It will be recalled that while we ordinarily mention Jonathan and David as

though each was equally the friend of the other, the Bible lays the emphasis on Jonathan's friendship to David rather than on David's friendship to Jonathan. The reason for such emphasis is this, that it was Jonathan who appears as offering to do for David rather than David as offering to do for Jonathan ; it was Jonathan who conferred opportunity upon David, who endured peril for David, and who readily yielded his own expectation of preferment to David. In all the relations that existed between Jonathan and David, Jonathan was the giver. He sank his own interests out of sight as he thought, dared and suffered for the interests of David.

We are beginning now to have light upon the true nature of friendship. Friendship is absolutely unselfish. The friend is preëminently a giver, not a receiver. Friendship is what we propose to do in kindness and in helpfulness for another. In perfect friendship there is no thought of what we ourselves are to receive. We use a person to whom we are a friend by being of use to him. If we are a man's friend, the test of our friendship is not that which he can render to us, but that which he needs from us. Friendship may or may not be repaid by friendship, but in any case wherever it may exist, it exists apart from all thought of recompense, even the thought of the recompense of friendship. Its ideal lies beyond self, and its purpose is the pleasing of another.

This element, of the unselfishness of friendship, needs not merely to be stated, but also to be constantly restated. If a little study of the great in-

stances ordinarily cited of friendship is made, the fact becomes clear that friendship to be friendship must be free from all element of selfishness. We have an example of this in the well known story of Damon and Pythias. Damon was a Pythagorean philosopher, doomed to death by Dionysius. Dionysius, however, granted a suspension of the execution of the sentence in order that Damon might return home to make settlement of his domestic matters ; the condition, however, being that on a stated day Damon must be on hand to suffer the death penalty. Though Damon was willing and eager to make the promise of returning at the stated time, his simple promise was not deemed sufficient by Dionysius, who stated that unless a hostage should be found who would pledge himself to die in the place of Damon, in case of his failure to return, Damon could not go away. Upon hearing this condition, Pythias stepped forward. He put himself in the hands of Dionysius, becoming a surety for Damon, to abide in Damon's place, and to die in his stead if necessary. When the day named for the execution comes, Damon does not appear. Pythias, however, is ready to be his substitute. He even thanks the gods for the contrary winds that have delayed the coming of the ship in which Damon is, and he makes ready to suffer the death penalty. The hour has arrived for the sacrifice to be made when the ship of Damon comes to shore and Damon rushes breathless on the scene. Thereupon takes place a struggle, each being ready and even desirous of dying for the other.

In this story, the idea comes into absolute pre-eminence that the test of friendship on the part of Pythias for Damon was disinterested love. And the idea also comes into absolute pre-eminence that if Damon is to be called a friend of Pythias it is because Damon, seeing Pythias in danger, rushes forward to claim the privilege of dying in the stead of Pythias.

This idea of friendship is illustrated not only in this story but also in many other stories dear to the human heart; in stories that have been told amongst the wild and uncultivated races of mankind as well as among the gentle and the refined. The Scythians who fed on human flesh and made drinking cups of their enemies' skulls had their two heroes of friendship, Orestes and Pylades, men who were discovered travelling in Chersonesus, where to travel as strangers was to risk the peril of sacrifice upon the altar of Diana. When these travellers were arrested and were about to be sacrificed, and an opportunity was given for one to live while the other must die, each implored for the privilege of dying for the other. It was this element of pure disinterestedness for the other's welfare that caused the barbarous Scythians to deify Orestes and Pylades as worshipful heroes, and erect temples in their honour.

Sometimes we can see more deeply into the meaning of a word by considering its opposite than we can by defining the word itself. The opposite of the word friend is parasite. Parasite stands for a man who lives on another. Parasite suggests the mistletoe that affixes itself to a tree,

strikes its roots into a branch and subsists on the life of the tree. A parasite is entirely and wholly selfish. Its one aim is to secure for itself. It stands as opposite to the word friend as North stands to South or light stands to darkness, and by the very aloofness wherewith it is antipodal to the word friend, it exalts the beauty and the worth of the unselfishness of the friend.

Thomas Buchanan Read was right when he said: "Friend includes devotion, self-sacrifice, defense against all things, including calumny and misfortune, but, best of all, joy in another's joy, and exultation in his prosperity—the highest proof of friendship, to look upon another's success with gladness, having no other interests than that of having pure joy in his happiness." Such a friend was John the Baptist, who seeing his own star grow dim in the increasing light of Christ, as the friend of the bridegroom rejoiced to be forgotten as Christ became prominent.

Then there is a third feature of friendship indicated in the Scripture: the revelation of this unselfish interest in another.

I well recall the experience in my own life of such a revelation made to me by my father. I had always known in a general way my father's kindly relation to me. He had done what was incumbent upon a father, according to the beautiful standards of our time and place, to provide for me the necessities and even the comforts of life and to bestow upon me the opportunities of education and of travel. But one starlight night in the summer-time he took me walking with him, and as we walked on, little by little he

opened to me the secrets of his heart, indicating his general purposes, stating his responsibilities and mentioning his cares. As the conversation proceeded, and his whole life was bared before me and I was taken into his counsel and was made to see the true deep love that had pervaded and even inspired all that he had done for my life, a new relationship was established between us. My father had advanced from the position of a parent to me into the position of a friend to me. And from that hour on, he and I trod life together, not merely as father and son, but as friend and friend; for my heart had answered back to his with a new desire and a new purpose of giving him all the cheer and comfort I could.

If this feature of friendship, the revelation of it, be examined in the Bible, we shall have explanation of the fact that Abraham was called the friend of God. It was God's purpose to send down sorrow upon Sodom. Because God was a friend to Abraham he mentioned that purpose to him, and gave Abraham the opportunity of arguing with him concerning the fulfillment of the purpose. The Scripture takes special occasion to assert that the reason God would not hide from him that which was in his heart was because He and Abraham were friends. When again we bring this test of the revelation of friendship to bear upon the relation between Jonathan and David, we see that Jonathan in every instance bared the secrets of his devotion before David, letting him know by word and by deed how precious the heart of David was to him.

And when we come to study the friendship of

Christ for His disciples, we find the same element in evidence. In those closing hours of Christ's life, when He made the clearest revelations of Himself to His comrades, He told them plainly that the word friend stood to Him as the highest expression of devotion, soul to soul. In view of His own sacrifice for them, He referred to His death as that of a friend, dying on behalf of others, and after He had poured out His mind and heart in words that are recorded in the central chapters of the gospel according to John, He assured them that His attitude towards them might always be considered by them as the attitude of a friend. "No longer do I call you servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I heard from My father I have made known unto you."

It does not follow that our method of expressing this friendship is to be effusive. It needs no loud assertion, it needs no emphatic acclaim. Some quiet word, some deed of sympathy, some gift of helpfulness, may be all that is necessary. After the great Chicago fire of 1871, when very many business houses were prostrated, one man who had not lost his all went to another and said, "Here are \$10,000. This is all that I can offer. But I want you to take it and do what you can to get your business started again." The person whom he addressed was dumbfounded, never having looked upon the one who came to him as particularly interested in himself, and he answered, "But I can give you no security!" "I do not wish security," the offerer said. "I have

always wished to be your friend ; and I am glad to leave this money with you. We will put all idea of reimbursement out of thought."

A startling deed like this is not essential to the indication of friendship. There may be a spirit animating us, shown in the look of our eye, in the touch of our hand, in the tone of our voice or in our general demeanour that imparts to another an understanding of our devotion. Here lies a great opportunity, for the cultivation of effective methods of expressing interest. Our comrades should know, and the world should know of our friendship, and they can know of it through general sentiments heard from our lips and through general attitudes seen as we face the great questions of life. There can be no friendship without confidences.

It is such friendship that is the world's choicest possession. If it is present in our hearts, those hearts are holding within themselves beautiful aromas. We are happy men ; we are saved from cankering care ; we are saved too from bitternesses, jealousies and envies. There is a fire of love always burning on our hearthstone. There is an ennobling spirit working within us and summoning us to look away from self to the needs of others. It was his friendship for David that delivered Jonathan out of the littleness of the prince into the greatness of the hero. It was the friendship of Pythias for Damon that exalted him from being a mere philosopher into being a very demigod. Christ, in those closing hours of His life, when He was in the immediate presence of disgrace and death, had a heart full of joy and

cheer—because He had a heart full of unselfish friendship. The peace that Christ possessed and the peace that Christ purposed to give to the world dwelt in Him, largely because His soul was the soul of a friend.

Nor do I hesitate to say that there is nothing in all this world that the great mass of humanity so much needs as a true friend. There is indeed a call for hospitals and asylums and libraries; a call for every kind of benevolent reform, a call for a higher civilization, a call for the abolition of abodes of evil through the introduction of abodes of good. It never does for us to underestimate the great physical and intellectual needs of mankind. But before and beyond them, one and all, stands the need of sympathy, of fellowship, of cheer, of personal inspiration. There are men who are walking in dark valleys, men who are in the midst of perplexity, men who are lonely, weary and discouraged. It is said sometimes that our world craves nothing so much as sunny people, that the old are hungrier for love than for bread, and that if we can help the poor with the garment of praise we shall do better than though we wrapped them in blankets. It is also said that what the mechanic in the shop wants is Christian fellowship and practical sympathy, and that churches with noble creeds and beautiful windows are not enough; that Zaccheus needed a friend, that the woman taken in adultery needed a friend, that the blind man cast out of the synagogue needed a friend.

I believe all this. I believe it in the depths of my being. So far as I can see, even the greatest

and the strongest of mankind are equally in need of a friend as are the lowliest and the weakest. There is not a banker's office nor a lawyer's chambers, not a physician's room nor a magnate's desk, where there is not a life that craves, more than it craves aught else, for a friend—a friend who coming forward with nothing whatever of self to introduce, will come simply and solely for the cheer he may offer. I sometimes feel like crying aloud, so that my voice should be heard the world over, that in the marts of business and in the alleys, the one great need of humanity is the need of a friend. I think of a man like Wordsworth, with all his brilliancy, needing a sister to be his friend. It was Charles Kingsley who declared that the friendships of life had made him what he was. It was Gladstone's wife who upheld him. Any man can bear responsibility, and perform duty with fortitude and even with alacrity, if confident that true friendship is his, that there are those who genuinely love him, and who will make every possible sacrifice in order to assist him. He, then, who is capable of bestowing friendship is mightily helping the world's blessedness and the world's salvation. So far as can be seen, the consummation of the world's good is to be secured through friendship, and through friendship alone. For, apart from friendship, whatever other needs of humanity may be met, the deeper needs are unmet. Perfunctory ministry to others never touches the depths of their souls. The heart closes like a vise to every means intended for its help unless that means springs from friendship.

In view, then, of what has been said, let us cultivate pure friendship. Such friendship can be cultivated. There are men and women who have beautifully exemplified it. Here is a youth at Cornell University who sees another, a perfect stranger, drowning, and at the risk of his own life, he springs into the water in order to rescue this stranger and he dies in the risk. Here is Livingstone, going to Africa with no thought whatever of repayment to be made to him by the natives of that land for his effort and his sacrifice. He is a friend of Africa: he seeks not theirs, but them. There have been, and there still are, innumerable instances of such friendship. Men in the ministry whom I have known have given their time, their energy, their study—their all—for others without thought of any possible recompense to themselves. And these men are simply examples of what, to greater or less degree, has been developed in homes, in businesses, in enterprises for the world's amelioration. There is such a thing as pure friendship. The days of Jonathan and Pythias and Christ have not entirely ceased, and they never will cease.

Let us also consecrate ourselves to friendship for the wide world. We are to look upon humanity not to secure what profit we can from it, but to impart what we can to it. Man in the mass, and man in the individual, are to be our field of friendship. Black men and white men, red men and yellow men, rich and poor, young and old, human hearts and human lives, wherever and whatever they are, summon our souls to bestow the unselfish and the devoted. What

Christ purposed and desired for humanity, we are to purpose and to desire. What He did for humanity, we are to do. The needs of men are to sound in our lives as a bugle-blast arousing us from our listlessness and summoning us to helpfulness. It will never do for us to say, I mean to take the most out of life that I can. Rather, we must say, I mean to put the most into life that I can. The great question that every youth should face is not, "What can I obtain from this world?" but "What can I give to this world?"

Let us, too, believe in Christ's friendship for ourselves. His devotion to our welfare is perfectly unselfish. If He ever asks anything of us, we may be sure that it is for our benefit. Every one of His commands is to be interpreted in the language of His friendship. Each time we obey one of those commands, we do what brings His blessedness to us. There can be no greater mistake than to hesitate at a command of Christ as though it involved some element of sorrow to ourselves. Wrapped up in each of these commands is Christ's desire and purpose to make us wise and to make us blessed. If we only believe, amid all the circumstances of life, whether dark or light, easy or arduous, that there is a Friend at our side, closer than a brother, who never forgets us, we certainly shall be comforted and certainly shall be strengthened. I can think of no greater means of securing the calm and the courage Christ designs the Christian to have than by resting in the assured conviction of the present, permanent and omnipotent friendship of the Christ. That man is my friend who in any way

makes it harder for me to do evil and easier to do good, who helps me to be brave before duty and strong before responsibility. If we accept Christ's friendship, He will impart to us the secrets of His heart. He will make our soul to burn within us. We ourselves shall have revelations as significant as ever came to Rutherford, Madame Guyon and John.

Let us also answer to Christ's friendship for us with our friendship for Him. It is a great joy when, having been a friend to another, that other becomes a friend to us. This relation may or may not come as life's consummation, but if it comes, and he that has given finds, without purpose on his part, that he is receiving confidence, devotion and sympathy, he becomes a thrice blessed man. So, too, if Christ finds that we give Him back our tender thought and our loyal allegiance, He sees of the travail of His heart, and His joy is enlarged. It is impossible for us to exaggerate the gladness we confer upon Him, when we thus answer back to His friendship with our friendship for Him.

And let us never forget that the true test of life, wherever our life may be spent, is its friendship for mankind. In the concluding portion of the twenty-fifth chapter of Matthew we have a description of the final judgment, a judgment that is passed upon all mankind irrespective of race or class. Gentile and Jew, heathen and Christian alike, stand before the throne. In that last, all-embracing assize, the test of each individual is his friendship for humanity. Has he visited those from whom he never could expect a visit? Has he helped the man who would never

be able to help him ? Has he given cheer and food to those incapable of returning the gifts ? In fine, has he proved a helper of the helpless ? If he has proved such a helper, the approbation of heaven rests upon him, and he is deemed worthy of an abiding place in eternal blessedness. But if he has been self-enwrapped, regarding humanity as the field from which he should reap his own selfish harvests, and has withheld pure friendship from his fellows, his place is forever amongst the unworthy and the unhappy.

This test is applicable to every human being. By it is decided the success of our individual lives, and by it is likewise decided the success of the lives of our companions. No man, in the light of friendship in Scripture, accomplishes what he may in this world, unless he is the friend of humanity. He may accumulate knowledge, oratory, strategy, great wealth of treasures, large place in the praise of mankind, a reputation for immaculate honesty, but if he lacks friendship for those who are about him, his life has fallen short of its possibility, and has fallen short of the standard of Christ.

Blessed the man who to-day is keeping within his soul, in spite of life's calls to selfish aggrandizement, the spirit of Him who is named the Friend of sinners, of Him who said, "Greater love hath no man than this, that a man lay down his life for his friends."

" It is in loving, not in being loved,
The heart is blest :
It is in giving, not in seeking gifts,
We find our quest."

THE SUPREME MISSION

UNIVERSITY OF MICHIGAN

Speak, Lord, for Thy servant heareth.—1 SAM. 3:9.

VII

THE SUPREME MISSION

IN every age the souls of men need the seer,—one who can see deeper into the truths of God than themselves, and as the spokesman of those truths can be their teacher. God has made all mankind alike in their general perceptive faculties, but He certainly imparts to special men through direct gift and through education the power to see farther and higher than others, and so seeing to impart instruction and even inspiration to their fellows. The value of the men who in days of Babylonian captivity, of Roman persecution and of mediæval darkness could penetrate the meaning of events and see a triumphant outcome of righteousness is incalculable. Isaiah with his assurance of a nation's deliverance from perils, John with his assertion of a church's victory over opposition and Luther with his bugle-call of a world's advance into freedom and truth, were mankind's benefactors.

In the days preceding the birth of Samuel men who could so voice God that people felt that God Himself was speaking to them were exceptional. “The word of the Lord was precious,” that is *rare*, “in those days”; few people knew it. There was no “open,” no *frequent* vision into the real meaning of life, into its

nobler and sweeter possibilities. The times cried for a man who understanding the dignity of the moral law and the problems of society, could stand as the very spokesman of God and could make His message an enthusiasm in human hearts. The power of principle in politics, business and education was weak. Men were engrossed in personal pleasure and profit. They had given up interest in the public weal. They were doing wrong without fear. What was needed was an eye that could see into the sublime things of God, and a mouth that could speak those things so that the careless would be made to marvel and the earnest would be made to rejoice.

Then it was that a father and a mother brought their little boy to the tabernacle at Shiloh, to be educated, as they hoped, to be a spokesman of God. The father was a worthy man, fulfilling his duties as a citizen and as a worshipper. He ordered his household with sturdiness and dignity. The mother was a very thoughtful woman who promised God that if she ever had a son, that son should be handed over to God's service. When the little boy was born, we can imagine her love for him, for poetry was in her nature, and the sentiment of life largely affected her. The coming of her child was the fulfillment of her heart's dearest wish. As she took him in her arms we may well believe she did not see how she could ever spare him from her side !

But she had consecrated him to God's special ministry, and to that consecration she held herself true. As soon as he was old enough to be

taken away from home, she and his father (for they were one in the dedication of their boy) went with him to Shiloh and left him there at school to be taught to be a prophet. Their dedication of him was complete. So long as he lived, they were never to ask him to return to their home as their stay and cheer. Once a year, they would go to see him ; not too often lest they divert him from his purpose, not too often lest their own hearts crave over-yearningly for him. That once, however, they would go ; for they truly loved him, and they purposed to carry to him as token of that love an ephod, a garment reaching down to his feet, made by his mother, her affection and devotion stitched into every border of it. What a suggestive sight that is of the father and mother going, once a year, with the love-token for their precious boy, the boy they had absolutely given to God !

This is the history of Samuel's dedication to the ministry. Such parental dedication is usually the first act in the making of a minister. Sometimes it is the father, sometimes the mother, sometimes both, who offer their boy to God's ministry. The vow of the heart thus made must be followed by the parents with the encouragement of their lips, and with the sympathy of their hearts in order that the vow may be accomplished. These parents did everything they could to advance the boy towards the desired end. They constantly kept in the atmosphere the purpose of the original consecration.

The school at Shiloh was sustained by the religious zeal of the nation. The theory was, that

if parents would give their child for helpful ministry, the part of the people was to provide an education for the child and prepare him for his lifework. In this process of education the boy learned the intellectual instruction of his day, the sacred dance, the sacred music, the solemn procession ; he acquired too the power to understand the meaning of God's law, to think sympathetically of the nation and its needs and to speak intelligibly. It took years thus to educate the young prophet, but the people met the expense of such education as a matter of course, the resulting benefits to themselves being worthy in their judgment of their benevolence.

While Samuel was thus in process of education, there came to him a new experience. As yet there had been no definite, conclusive consecration on his own part to the work of a prophet. As he pondered the condition of the people around him, he heard a voice in his soul. At first he interpreted the voice as merely human ; later he learned that the voice was actually Divine ; that it was God Himself that was speaking to him. Then came the message of the voice, that he—as the spokesman of God—should be a preacher and should go among men declaring the whole counsel of God without fear or favour. Thus it was that he received God's call to the ministry, in the conviction borne in upon him that he must do everything within his power to save the people from their sins and folly. He answered that call. In his heart of hearts he resolved, that whatever the messages God had for men he would try to speak them. From that

hour he became by his own personal act an instrument for God to use as a prophet. Thus parental dedication and public education found their consummation in his personal consecration to the ministry.

The outcome of this consecration, in himself was a splendid development of manhood. People learned thoroughly to believe in him. In time of trouble they looked to him for comfort and guidance. They grew to even reverence him. High though his official position was and dependent as the nation was upon him, he always was an unselfish soul and a true man. When the nation wished a king in his stead, he showed both fidelity and magnanimity—fidelity in telling them of their mistake in depending upon a human rather than a Divine king, magnanimity in his sweet and gracious surrender of authority and in his beautiful provision of a new leader. One great desire, and one only, animated him—the welfare of the people. He carried them on his heart by day and by night, never ceasing to pray for them. His character was superb. He was strong in intellect, capable in leadership, untouched by envy, littleness or self-seeking, one of the most complete men of all history. He stood the white light that beat upon him for a generation, and was well-nigh faultless. He could not be frightened or cajoled into one false note concerning God's truth. The thought of what would come to himself by reason of his faithfulness to God's law was never allowed to enter his mind. Like so many preachers of righteousness among the Covenanters of Scotland, the Hugue-

nots of France, the Waldenses of Italy and the Puritans of England the fear of man was not given place before his eyes. He became the first in that great line of ministers who to the best of their power, out of love for mankind, declare the truths of God and who scorn the consequences to themselves of such declaration.

Beside being a man of God he was a man of men ; he was a patriot and an educator. He built up wise national politics and he contributed to the sociological emergencies of his time. Not for one moment did he eliminate the domain of patriotism from the domain of piety. Like Savonarola of a later day, he was a mighty preacher of civic righteousness : and this civic righteousness he exemplified in his own use of authority. He stood for freedom, justice and the national weal. He held as did Cromwell, that national crime is a thing God will reckon with. He endeavoured to correct all abuses.

As an educator he was the father of the schools of the prophets. Those schools had small beginnings. Perhaps they were little huts of withes along some river bank, where young men gathered to be taught in the knowledge of the law of God and in the ability to preach it. Out of those schools psalmists like David came. Indeed it was an exceptional instance, as in the case of Amos, when any of the prophets did not come from these schools. Out of these schools came also the scheme of training which made Israel an educated nation, and which makes every Christian minister feel that wherever he goes he must plant a schoolhouse. Samuel was

the originator too of the Christian academies that in post-apostolic days sprang up along the Mediterranean and of the Christian universities that later found place in Europe ; the father of John Knox who established the school system of Scotland ; and the father of the public school system of America. When a minister, at home or abroad, lays the foundation of a school or nourishes a school, he is in educational descent from Samuel. Ministers started Harvard University, ministers started Yale University, ministers started Princeton University, and it was a minister who planned the charter of the University of Michigan, a charter which has been accepted as a model by the state universities of the West. So soon as worthy persons not ministers are ready to perpetuate the foundations and continue the work of education, ministers are glad to be released from educational headship while they turn their attention to other matters likewise of helpful purpose, other matters that in our day are multitudinous in number and are essential to the cure of the world's woes.

My admiration for the character and work of Samuel is not late born. Back in a little village in New York state where my ministry began, I read about Samuel, and then I studied about him, until he has been one of the guiding stars of my life, so that I have seen in him the possibility of ministerial beauty, and I have also seen in him the possibility of ministerial usefulness. The minister who reproduces Samuel in himself and in his work is a blessing to the world. If we could only secure men like Samuel

in the ministry, the earth would be purer, wiser, safer and holier.

It is to help secure such men that schools of the prophets to-day exist. Back of them must be homes into which the birth of a baby boy is attended by a supreme love of God's kingdom on earth. In such homes there must be parental dedication of the child to the work of the ministry, such dedication as sweetly urges upon the child all through his developing years the attractiveness and the power of that ministry.

Then later there must come the voice sounding in the heart of the growing boy and saying, "I want you to help in the blessing of my world ; I want you to do what you can to bring men from sin into light and life. Come, be my mouth-piece to humanity."

If the boy answers as did Samuel and says : "If this is what you wish of me, O God, and if I can accomplish most for Thee by going into the ministry, then I will do what you wish," the boy next sets his face towards the theological seminary and in due time is within its welcome and inspiration.

The boys who so respond often find it the most difficult matter of their lives thus to yield to the call of the ministry. Very often they are diffident concerning their qualifications ; they cannot speak as they think they should ; they are sensitive ; they shrink from exposure to observation and criticism. Or they may have opportunities in business or in professions or in politics or in social recognition that appeal to them as tremendously attractive and desirable. To many a

man the cost to himself in this choice is the greatest payment he can ever lay down in life. It seems to him that he literally carries out the statement of Christ, "He that loseth his life for My sake"—"loseth" in the sense of *destroying* his life, putting it to death, so complete is the sacrifice.

Such has been the experience of young men in the past, and such it is to-day. The work now expected of a minister is exceedingly varied. The sorrows of humanity are fearfully in evidence. Only the greatest physical and mental resources are adequate to meet them. The church is calling for ministers who are at the same time men of high spiritual sentiment and men of keen practical action ; men who speak so as to command fastidious audiences ; men who keep abreast of the social, political and literary needs of the day ; men who are so transparently good as to hold universal respect ; men who enlist the indifferent and the worldly ; men who make every kind of institutional church-work efficient. There is a large amount of self-abandon and of heroism required of the self-distrustful man in giving himself to the ministry.

Besides, the man who has the ministry in view is at the best only a man, subject to the influences that affect all other men. He too would like to have money, would like to travel, would like to have a permanent home, would like to have a well filled library and the accessories of refinement. Ministerial salaries are meagre. The great bulk of ministers receive and will continue to receive very limited stipends. Letter

after letter comes to me from churches, reading : "We wish a strong young man who can build up our church. No ordinary man will do. He must be intellectually bright and socially attractive. The best we can pay him,"—(and it is the best they can pay him—in that community where precious souls are perishing) "is —", a very small amount.

The young man who has been studying for four years at college, as well as several years at the preparatory school, supported all this time by his parents, approaches the end of his college life with the feeling that his education has been very expensive. He says, "I have cost my father and mother too much already": or, "There are other children in the home; they too must be educated." So saying, his heart and mind begin to crave the opportunity of relieving his parents and of making himself independent of them. That craving is along the line of manliness and commands our admiration.

If now kindly intentioned friends come forward and say, "I have a good place for you in my office," or, "I know a man who is looking for some one like yourself who will do well by you," the temptation to give up further thought of the ministry and to enter immediately upon some directly remunerative work is attractive. Here it is that in his senior college year many a splendid fellow relinquishes his ministerial purpose. The statistics on this point are appalling; but they are easily intelligible in the case of high-spirited men. The very manliness and brightness of these men, elements so much needed in the

ministry, enhance the attractiveness to them of such remunerative work.

So I feel like crying out to these kindly intentioned friends, "Hands off. Let these young men alone. Do not divert them from their sacred ideals. The world needs prophets of God more than it needs anything else." All honourable business is indeed sacred, but the openings of a paying business are invitations to which crowds of youth will answer. Wherever there is promise of material advancement, the multitude eagerly presses on: there is no dearth of applicants. But the ministry needs, tremendously needs high souls in it. Allow these high souls to enter it. Even help them to enter it. Remember that no sensible man can be a minister to-day without hesitation, without fear and trembling. Lay your hand upon his shoulder and say, "I am glad you have the ministry in view." Cheer him on.

There is the help of the voice in sympathy, and that is a great help. A man likes to know that people follow him with their love. Such love is an unceasing comfort and cheer. There is the help of material aid. For twenty-six years I have watched at close range the effect of scholarship aid to students in college and in the seminary, and I do not hesitate to say that my general judgment favours such aid. I can point to men all over the earth to-day who are doing splendid work for humanity, who were thus aided. There were, indeed, certain instances in which the aid did no good, but harm. But the cases in which it did good are more than ninety per cent. of all

the cases aided. The effect of aid depends entirely upon the character of the recipient. If the character is manly it makes him more eager to bless the world. If the character is self-centred it only aggravates its self-centredness.

“I have a right to be kind,” said Jowett, the master of Balliol. He said it in defense of his giving a ten pound note to a student whom he knew to be poor. The young man was sensitive about receiving a gift, and the master called him in, frankly presented the money, and cut off refusal or discussion by saying, “You know I am your master, and I have a right to be kind.”

The student was himself a curt and blunt young man and proud beside, but there was no gainsaying the master’s assumption of authority. Moreover, he was in dire need and had serious thoughts of giving up his struggle for an education. The ten pound note tided him over, and he was graduated from Oxford, poor but of large promise. Years afterwards, when he became Archbishop of Canterbury, the leading man of the entire English church, Frederick Temple told the story of his need and of his relief. “It was impossible to refuse it,” said he, and then he added, “and I was desperately poor.”

Students for the ministry need to be as free as possible from burdensome financial care. They cannot do their student work aright unless their time and strength are comparatively free for their studies. If they do not make appropriate use of the seminary curriculum, they never have later opportunity for such studies, and thus forever they weaken their possibility of ministerial

growth. It is right that they should be encouraged to do such remunerative work and such evangelistic labour as are possible in addition to their studies: and effort is made to see that such labour and such work are done by them. But when outside engagements use up the nervous force and the mental energy that should be applied to lectures and investigations in the classroom, those engagements, however practicable they may seem to the unthinking critic, are a handicap to the student's lifelong usefulness.

When I myself was a theological student I was mightily disturbed because so many of my comrades were receiving scholarship aid. It seemed to me that these recipients were not appreciative of what was done for them. I made a close investigation of their number, their scholarship and their expenditures. No, they were not all appreciative of what they received. But was I appreciative of what my father and mother were doing for me? Seldom in life a child is appreciative of the provision his parents make for him—so long as he is a youth unburdened by responsibilities. I have, however, grown to be appreciative. What my father and mother did for me has not pauperized me. Every day as I grow older, I say with increasing earnestness within my heart, "Father and mother made sacrifices for me, and by God's help I will do my part worthily of them, and I too will make my own sacrifices for others."

So it certainly has been with my classmates. There was H—. I thought he was lazy. After graduation he served churches successfully.

Then he took charge of the home missionary supervision of a great state, and he has lived most energetically and self-denyingly. When he dies he intends to leave the savings of his life to charity. There was W—. His father was incensed at him because his son desired to be a minister and so he cut him off from all help. The son received aid from the Board of Education, graduated and went to China. Finally the father became proud of his son, relented, and left him money in his will. Then the boy paid back all the scholarship aid he had received and later died as he was carrying food to famine sufferers, leaving a grave that unceasingly appeals to every true heart to be brave and loyal. There was S—. He has been a home missionary, usually in charge of three churches at a time: living on a pittance, bringing up a worthy family, inspiring communities out of which men and women of strong character and helpful purpose have gone to city churches. And there was W—, a farmer's boy of Pennsylvania. The parents could do nothing for him. He preached every vacation, receiving enough to cover railway and boarding expenses; went to China, wrote books, received hundreds into the Christian church; was the first missionary to explore Hainan; caught a skin disease from the people whom he helped, became a physical wreck and died. To-day the son is in his senior year in a seminary. I said to the son, "What are you going to do when you finish your theological course?" He answered, "I am going back to China to take up father's work."

Far from me be it to underestimate any sphere of useful occupation. I come from a line of business men. My natural tastes are all in the realm of business. I look upon every godly merchant, banker, lawyer, physician, mechanic, clerk, with admiration. On such rest the dependence of the church and of the world. I know what my grandfather and father and brothers were—upright, helpful men—all business men. I alone am a minister in all my line.

And still am I wrong in saying that what our world needs preëminently to-day is the true prophet of God, the man who sees deep into the wants of humanity, and into the principles of grace, and is able to call aloud so that all workers of iniquity are condemned, and all workers of good are encouraged. Matthew Arnold says that after Samuel began as a prophet, “by degrees Judaism grew in spirituality, and the age of ecstasy and of the Witch of Endor gave place to those who spoke the truth.” To-day as ever in the past, people incline towards the superstitious, the false, towards everything represented by the Witch of Endor. If you and I then can help send spokesmen of God into the world who shall sound the true and the noble, what a blessing we confer upon mankind ! In the little hamlets hidden in the hills, in the towns where material interests are so insistent, in cities where weary hearts need the refreshment of God’s promises and overloaded minds need the strength of God’s cheer, a true minister is a blessing.

How I long for the dedication of boys to the

Christian ministry in every type of godly home : the poor home in which fathers and mothers shall work hard to educate the boy, and every morsel of bread the boy eats shall taste of parental self-denial ; the rich home in which culture shall be a native atmosphere, and broad-visioned guests shall be unconscious educators, and travel shall refine, and property shall be at hand for help in future usefulness. We need every kind of good home represented in the ministry. We need therefore that every kind of a home enter into the sacred place of the Most High, and ask, "Shall I dedicate this boy to the ministry ?" and if the answer comes back, "Yes," shall follow up the dedication with such parental encouragement as shall incline the heart of the boy more and more to the decision for theological study.

How I long too that there shall come a clear understanding of the nature of a call to the ministry. When Isaiah heard Him who sat upon the throne saying in solemn and majestic tones, Whom shall I send, and who will go for us ? he briefly and reverently made answer in two Hebrew words which summed up the absolute-ness of his consecration, "Behold me, send me."

But note what it was that he interpreted as the call of God. He did not wait for an audible voice saying, "Isaiah, I summon you. Enter the ministry." To have so waited would have been to miss his opportunity. God does not sound a man's name into his ears and thus call him. The cry is a general cry. It is thrown

out across the world, "Who will go?" and it is for the man that feels the impulse of service rise in his breast to say for himself, "Behold me : send me."

The world is very needy. It is appealing with a thousand voices. In the home land and in heathen lands across the sea, all down the centuries, the divine cry is ringing, "Who will go for us?" God respects us too much to compel us. He will not force us to go. But where the need is so great and the cry is so plain let no man wait for a more particular call. Ian Keith Falconer said, "Vast continents are wrapped in utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam. The burden of proof lies upon you to say that the circumstances in which God has placed you were meant by Him to keep you out of the field."

Carlyle once asked concerning the prophet of God this question : "Of all the functionaries boarded and lodged on the Industry of modern Europe is there one worthier of his board than he?" He held that the man who costs the state the least and produces the most for the state is the minister of the Truth of God.

The potentialities of the pulpit are incalculable. Crowds of anxious, expectant, perplexed, thoughtful men and women wait for its words. What it needs is men ; men equal to the opportunity, men of courage, both in their mode of handling subjects and in their choice of the subjects to be handled. "There is nothing too hard or too abstruse, too critical or too philosophical for it, nor is there anything too plain or too

practical. If the prophet only fights the Satan of to-day, depicts him in the saloon, in graft, in meanness, in smallness, the power of the speaking man is tremendous." There are Satans worthy of his fighting,—awful lust, despicable stealing of the resources of the poor, dance halls, gambling dens, and every means of depravity and viciousness.

"The issues of life and death for society are in the pulpit," said Ruskin. If so, then there is no greater work conceivable than the ministry. It is not given to every one who enters the pulpit to be rhetorically and oratorically eloquent, but it is given to every thoughtful mind and loving heart that enters the pulpit to bear an atmosphere of courage and inspiration, helpful to human souls. In Samuel's day, his power lay more largely in his personality than in his preaching. What we read is that he mingled among men, sympathized with their burdens, and endeavoured to cheer them along the paths of righteousness. Much as the world is blessed by great preachers in the pulpit, it is more blessed by great pastors in the parish. I would be glad to sound the truth into every young man's spirit who is considering the gospel ministry that persistent, self-denying consideration of others, and persistent, self-denying study of the truths that are adapted to others will make him in due time an instrument of great help to his fellow men. The education and the development of the person himself that come from entire consecration to the gospel ministry are among the most surprising experiences of life. Men who seemingly were

very weak and unpromising at the outset of their careers become grandly strong and beneficent as they ripen into their maturity. There are not many exceptional, not many mountain-heighted minds, destined by the supreme Ruler of the universe to rule other minds. Only a few are chosen to be great leaders of society. When the few do indeed appear, the multitude makes no mistake in seeking guidance from them. Demosthenes, Shakespeare, Washington, were born kings of men. But many a man never born a king has done a magnificent work of human blessedness in the community where God has set him, and what we call the humble ministry of God's Word will be found, when the accounts are all in, to have been a most signal force in securing the salvation of the earth.

Out of my experience in the ministry, I speak with all the earnestness of my being, in saying that each new year I realize increasingly not alone the need of a ministry, but the blessedness of the ministry. Though I shrank back from it with my whole nature, I now bear witness that it has proved to be the supreme delight and the supreme development of my life. I assure young men that if they enter it they will find every feature of heart and mind summoned to nobility of sentiment and action. "The best fruit this earth brings forth to God is holy affections," said Albert Bengel ; in the love of souls and in effort for them, this fruit will be abundantly produced. And they will find too in the ministry adequate circumstances for the use of every ability God has conferred upon them. Moreover, they will

wish, thousands upon thousands of times, that their gifts were many more in number, and very much larger in size, as they see the needs of the world, and desire to meet those needs. I can imagine no sweeter and no happier path upon earth than the path of him who puts himself side by side with God as He walks amidst the sorrows and joys of humanity, bringing comfort and offering eternal life.

THE SUPREME
TEMPER

UNIVERSITY OF CHICAGO

Young men likewise exhort to be sober-minded.—
TITUS 2 : 6.

VIII

THE SUPREME TEMPER

To be sober-minded is to possess the safest and the best of tempers. Sober-minded is a negative word. It means, first, not drunk, and second, not crazy. Affirmatively, it means balanced, poised, sane. In my boyhood, my home was directly opposite the capitol at Albany, New York. That capitol was surmounted by a statue of justice. In her hands were scales. Those scales were absolutely even. Justice with her even scales thus became an illustration of the sober mind.

It is remarkable how frequently the exhortation to be sober-minded occurs in the Pastoral Epistles to Timothy and to Titus. Old men are bidden to be sober-minded ; older women are asked to see to it that the younger women are sober-minded. Youth likewise is exhorted to be sober-minded. It would seem as though Paul felt that a true leader of his fellows should make it his aim that all ages and conditions of men acquire this desirable trait.

When we ask why it was that this exhortation was so constantly emphasized, two answers are at hand. One, that perhaps in the freedom secured through Christian faith, there was a tendency with believers to abuse their liberty and to in-

dulge in what we call "license." The other reason, that seems more probable, is this: that human nature greatly needs caution along this very line. Both emotionally and intellectually we are apt to go "off balance," to become unduly excited or agitated, to lose our self-control, and to say and do things that indicate an intemperate spirit. This is true of us as individuals; it is also true of us as a crowd. When men are in the mass, as in the case of a student body, they frequently engage in transactions of a foolish, even mischievous nature, that no one of them would think of having anything to do with if each man were by himself. The excitement generated in a crowd may turn a mass of seemingly calm people into a mob.

That the human heart is inclined to what might be called the "craze" is indicated by the facts of history. This is true commercially. There was a tulip craze in Holland when men paid thousands of dollars for a single tulip bulb. There was the South Sea Bubble in England when domestics and cabinet ministers alike rushed to invest their money in what proved to be a complete failure. There was the California fever in America when multitudes pressed their way as best they could in almost delirious haste to secure the gold of the Pacific coast.

The same tendency to the craze shows itself politically. The French Revolution carried men off their feet, so that they were wild in their theories and practices. The Chartist movement in England so aroused the envies and hatreds of men that in the spirit of insanity they burned

barns, and threatened lives. There have been presidential campaigns in the United States when prejudice ran so high that the vision of men was blinded to see the truth.

And what is true commercially and politically is also true religiously. At the time of the Crucifixion, the few so stirred up the many that when the multitude shouted, Crucify, Crucify! they were actually out of their minds, not knowing what they were doing. In the period of the Crusades tens of thousands of people rushed madly from their homes towards the Holy Land without the least sanity of preparation for their exposure. In the beginning of the nineteenth century there were revivals in certain portions of the United States in which excitement swept through audiences like the incoming of a tidal wave, and men and women fell to the ground seemingly without control of their faculties of mind and body.

Are there then general matters to-day concerning which we need to be on our guard lest we, too, lose the sober mind? There are two general matters suggested by the negative meaning of the word sober-mindedness. One is actual drunkenness. It is to be fought unceasingly. The liquor traffic can be cut out only by the roots. The cost to the nation in happiness, safety and prosperity is the most significant feature of this traffic. It will die hard. To-day the inducements towards the purchase of such intoxicants are being advertised as never before—on walls and on billboards, in street-cars and in periodicals. Great corporations are backing the traffic with

money, brains and coöperation. They are alert to every means of the perpetuation of their commerce. The American nation has never seen such a combination of forces to defend and advance the traffic as now.

The field, however, of these forces is not left unchallenged. The opponents of the traffic are working with a new wisdom and a new harmony. They take the perfectly justifiable ground that civil government cannot by license or otherwise give legal standing to the liquor traffic because that traffic is inherently evil, and seriously harmful to all the interests of the community which civil government is instituted and maintained to protect and promote. On that ground every lover of his race may plant his foot and do his best to destroy the causes of drunkenness.

One day a young man calling upon Wendell Phillips complained that no great moral reform like the removal of slavery now existed so as to give opportunity for moral earnestness. Wendell Phillips took him to his door, showed him the saloons along the street, and said, "There is your opportunity for a greater moral reform than even the abolition of slavery—a reform that summons every element of your enthusiasm."

Then there is the second general matter in which we are to be on our guard, namely actual insanity. During this last year there has been a murder trial in New York City in which the man charged with murder stated that he committed the deed whereby he killed another "under the influence of a 'brain storm.'" A "brain storm" may be sufficient as an explanation of

the murder, but it never can be sufficient as an excuse or a palliation. Our whole American people must see to it that they do not lose their temper in such a way as to be "mad." It is sometimes asserted that the patron saint of the men of our land is Saint Vitus. No such statement ought to hold for one moment. The whole intent of our life should be to so preserve our self-control that we are not an irritable, unbalanced, insane set of men and women. Each individual is to call himself down whenever he finds himself swept away from poise by impulses of anger, envy, jealousy and hatred. Mob violence is a disgrace. So too is the individual rage that lies back of mob violence.

Apart from these general matters suggested by the significance of the word itself, there are five particular matters in which to-day there may be a very "craze." These five are anxiety, prejudice, pleasure, publicity and money-getting.

It is true that every life needs to be careful. Prudence is not only desirable but is essential. Men must think, and think ahead and think with attention else business will not prosper, and home relations will not be sweet. It is, however, the excess of worrisome thought, the excess we call anxiety, that in business and in the home produces such unfortunate effects. Cattle are sometimes "stampeded." A few of a large herd for one reason or another become affected with great fear. Their fear penetrates the herd, and in an instant the whole herd is rushing as though it were blind whithersoever the leader heads them. So in banking there may come a

“panic,” when it would seem as though people lost all sense of the wise and the safe, and in their distrust of institutions did the very worst they could do with reference to the protection of their interests and the welfare of society.

This then is what is to be in mind, that no man in the complicated business relations of the present time allow himself so to be overborne with his anxieties that he carries with him a heavy atmosphere when he enters his home, giving his family the impression that the loss of dollars is of more consequence to him than any other matter in life. Nor should any woman amidst the duties of her home allow her anxieties in the intricate social and domestic relations of this day to assume such burdensome proportions that they wear furrows on her face while she is still young, and make life a burden to herself and a weariness to her household. Every writer dealing with the present generation from the standpoint of hygiene calls attention to the development of nervous diseases and assures us that no one can be acquainted with the needs of the present without knowing that one of its supreme needs is the sane, poised mind that cannot be “stampeded” by its anxieties, nor put into a “panic” by its fears.

We are to seek the sober mind also with reference to prejudice. There is a sense in which prejudice is an essential feature to a discriminating life. It is not intended that we should view all men, and all things with the same complacency. There are men and things towards which we are bound to cherish condemnation it-

self. But even such condemnation does not mean that we are to be so swept off our feet by prejudice as to have no self-control and no discernment. At this present time there are strong tendencies towards such an excess of prejudice. On every hand, men are trying to create sentiment against those who are in higher and stronger positions than themselves. Newspapers, periodicals and even volumes are written to inflame popular prejudice. Speakers have gone up and down the country irritating the poor against the rich, and teaching that no one can acquire great wealth or secure large position unless he is dishonest. Such a book as that of Upton Sinclair with reference to conditions at Packington was so fearful because it was such an appeal to unwarranted prejudice. Class antagonism, political partisanship and religious bigotry are very easily aroused, but they are not easily controlled. The extent to which they may be developed is illustrated by the late action of a United States senator, who when by a majority vote he had been cleared of the crime of paid subserviency to the railroads thus let out the venom in his soul concerning those who had pressed the investigation of his conduct: "I sometimes wish that I might possess words of pure hatred, words that would writhe and hiss like snakes, for in these only could I express my opinion of these men. I never intend to retire until all of them are buried, politically speaking. We are going to bury them face downward, so that the harder they scratch the deeper they will go to their eternal resting place. I am going to write over

those who have opposed me 'The Rogues' Gallery,' and I am going to swear my children never to forgive them."

Such a statement seems perfectly insane, and it is. It is entirely different from the action of Abraham Lincoln who never appealed to prejudice. Lowell at the time of Lincoln's death said, "He has always addressed the intelligence of men, never their prejudice, their passion or their ignorance." Thus it was that Lincoln held the nation firm all through the war. For he himself never lost his balance. Everybody else, even in his cabinet, was almost carried captive by passion or prejudice. But he was always in control of himself. When Johnson succeeded Lincoln he lacked so many of the elements of the sober mind that almost straightway the bitternesses and the antagonisms of men were set on fire.

This prejudice may so develop in theological controversy that men cannot see the least degree of good in others who differ from them in points of doctrine. Or if they can see a certain degree of good, they still feel that those others are dangerous men—to be feared, and fought, and even hated. Surely it is "with malice towards none, and charity towards all" that the sober mind endeavours to shape its sentiments. For prejudice blinds vision, blunts discrimination and leads into most erroneous and hurtful judgments. Scholastic circles, equally with political and theological circles are exposed to-day to the craze of prejudice.

There is a third matter, of pleasure, in which

the sober mind likewise is to be cultivated. The sphere of pleasure is great. The longing for joy is inborn. Religion believes in recreation. Every sane man delights to have playgrounds in the cities for children, and to have amusement provided for the mature. When the Apostle John was seen spending his time with a pet partridge, he answered the critic who condemned him, saying that the bent bow must be unstrung at times else it would lose its spring.

It is the craze for excessive pleasure, however, that is to be seriously pondered. One of the most profound remarks of Herbert Spencer was made to a young man who had every opportunity for culture and usefulness and whom he watched as he played billiards. He had run out his rivals with a rush, and Speucer said to him severely, "To play billiards in the ordinary manner is an agreeable adjunct to life, but to play as you have been playing is evidence of a misspent youth." The young man had turned recreation into a business, leaving out the idea of improving his own character or of giving pleasure to others.

Last summer as I was sitting beside a professor from Johns Hopkins University he said, pointing to the salt on the table, "There is no poison more dangerous than salt when taken in excess." The trouble of our mad craze for pleasure is that in its excess it diverts time, strength and thought from other and more worthy things. The exhaustion of vitality through over-use of pleasure is seriously to be considered. There are men and women everywhere who in

pleasure are burning out the fire of their life early, and they will have nothing left for their later years. The great point to keep in mind is that all this multiplication of mechanical comforts loses its meaning when it is used to complicate physical life, and to draw our attention off to physical enjoyments, whereas its value may be incalculable if it so simplifies and diminishes the necessary condition of physical needs as to leave the mind more and more free for spiritual development.

There is a little sentence that is suggestive : "Pleasure we share with the animals, joy with one another, blessedness with God." I have seen the crazes for various kinds of card playing, for outdoor sports, and for indoor sports, sweep through communities until great masses of men and women were submerged. The multitude become terribly demoralized when they think that "White Cities" and "Luna Parks" are the end of existence. The sweetness of family life is destroyed in many a home when the sentiment prevails that the supreme purpose of existence is amusement, and that only as people are giving themselves to such amusement are they realizing the true opportunity of life. The time they are thus wasting, the money they are thus diverting, the ideals they are thus lowering, the helpful causes they are thus neglecting, and the public welfare they are thus vitiating are matters of very serious moment.

Then again there is the craze for publicity. Assuredly we all believe in the desirability of reputation. A good name is to be chosen. The

better we are known, in some respects the more influential we can be for good. We must not shrink from the responsibility of reputation. Our names should be given to good and worthy causes. But the craze to be mentioned in the rating of the social swing is degrading. Young girls seem to be glad to have their names appear in the papers simply for the sake of appearing there. Socially, politically and religiously, people feel that they "must keep before the public." The effect of all this on the individual is unhappy. So soon as a man lives for ostentation he becomes demoralized. There is such a thing as "the modesty of greatness." Phillips Brooks at the beginning of his ministry wondered that everybody did not come to hear him preach, but as he grew great he wondered that anybody came to hear him.

No one can overestimate the injury conferred upon society when every one blows his own trumpet, when every one wishes to be seen in the parks, on the drives and at receptions. To be in the limelight at any cost, whether the clothes are paid for or not, whether the automobile is run by a chauffeur whose wages are met or still unmet, whether the house in the prominent place leaves enough income to meet tradesmen's bills or causes those tradesmen to fail—all this is folly. It is even worse than folly, it is crime.

And once more, there is the craze for money-getting. No one can deny the necessity for money. Money must be thought of every day, and it must be sought every day. Nowhere in

Scripture is there the least tendency to underestimate the benefit of money. Indeed every intelligent mind knows that money has large power for good, that human enterprises cannot flourish without it, and that all benevolent institutions are dependent upon it. It is perfectly right that a man should desire money, for in many matters it is with money that he may hope to accomplish great help to the world. But it is the "craze" for making money that is to be considered, as though the amount of money a man secured determined his success in life. This craze produces wrong ideals of character and conduct. Greed for money opens up opportunity for graft, for every kind of dishonesty and trickery, and for companionships that are hurtful. President Benjamin Ide Wheeler of the University of California has lately said that the marked feature of our own age is that "men now accumulate money as an end without the slightest plan for its use except as a means for accumulating more. It is this absence of rational connection between accumulation and use which constitutes the salient mark of this modern folly of dying hopelessly and aimlessly rich." To this remark I would add that there is no subject in which the people of our age seem to need instruction more than the subject of how to use money. It is difficult to get money ; it is more difficult to keep money, and the greatest difficulty of all is to use money to the best advantage to one's own self, to one's family and to the world. The hardest thing for the ordinary man to resist is the allurement of easy, large money, and if he

himself does resist it, the chances are that his son will be overpowered by it.

In this connection, though it might seem to have its place under the distinctive head of the craze for gambling, must be mentioned the insanity of the present generation in attempting to secure money without proper expenditure of service for it. The gambling mania is very extensive. The story goes that two great magnates at luncheon placed each a lump of sugar upon the table and wagered \$25,000 that a fly would light first on his lump of sugar. Call that story absurd, still it is suggestive. Boys in the streets are pitching their pennies, each to get the pennies of the other on a risk. Men are going into cigar stores and casting dice for cigars in the hope that they will get their tobacco without paying the legitimate price. In the South a lottery was advertised within this last year, a general of the late war, a president of a national bank and others of equal prominence being at its head, because the profits were estimated at \$150,000 per month. House parties are being held in many portions of the land at which even young girls are asked to play cards for money. These girls sometimes find themselves indebted to their hostesses in goodly sums at the expiration of a week-end visit. The whole subject makes us feel that it is a wise course for the growing boy and girl in this generation to have no acquaintance with the methods thus used to demoralize the whole sense of thrift, of energy and of helpfulness.

As antidotes to these five crazes of the day there are five aids to sober-mindedness. The anti-

dote to anxiety is confidence in God. However great our burdens, wearisome our cares, disappointing our failures, limited our openings, we are to trust implicitly in the presence, protection and providence of God. Complex as are our affairs, and absorbed as we are apt to be in particulars, we are justified in believing that God's care pertains to every interest of our lives, physical, social, intellectual and spiritual: that not one single feature of our situations is beyond His sympathy and wisdom. We are to cultivate the *will* to trust. We are to hold fast to the assured conviction that God is ordering all things for the true welfare of those who love Him. We are to study peace and quietness and repose, and to expect that these will be our abiding possessions. Having all the promises of God, written upon the pages of Scripture and expressed in Jesus Christ, no human soul has excuse for undue anxiety.

We must provide an antidote for prejudice in fairness. The story of the good Samaritan must be laid to heart. He had every reason as we might say, for prejudice. The Jew despised him, would pass him by, would even injure him. But the good Samaritan rose above prejudice, showed his greatness in thus rising above it, and conferred gracious benefits upon one whom he might be tempted to dislike. The prejudice against the black man, the prejudice against the yellow man, the prejudice against the Jew are to be regarded as enemies of our sanity. Only as we become superior to such antagonism and partisanship and bigotry do we keep the balances of our judgment poised, and do we deal with hu-

manity in a method that is safe for ourselves and is beneficial for others.

The craze for pleasure is to be offset by the introduction of God into all our joys and pastimes. Some years ago the leading college athlete of the United States was asked to explain his Christian attitude towards games. He quietly and modestly replied that before entering upon any athletic contest he went to his room alone, knelt down before God, committed himself to God for the contest and asked God that he might conduct himself in such a way as to bring honour to the Christian name, whether he succeeded in playing skillfully or not. If we take God into all our pleasures, those pleasures will never hurt us: they cannot be too many nor too great. The presence of God will teach temperance in them, will render them the sweeter, and will make them conduce to our actual betterment. I am never afraid of any amount of pleasure in life so long as God Himself is at its centre, its Inspirer and its Companion. Every pleasure becomes an actual means of sanctification and of usefulness when God's presence enhances its joy.

Publicity is to have its antidote in humility. The picture of Christ with the basin in His hand and the towel about His waist, washing the disciples' feet, teaches us how to be public characters and at the same time to be sweet and lowly and sane. The hour in which Christ thus washed the disciples' feet was in many respects the greatest hour to Him of His whole earthly life. For in that hour He was conscious as perhaps never before that He had come from God

and so was divine in His origin ; that all things had been given to Him of God, and so He was the most powerful one in existence ; and that He was going to God and so all the glory of heaven awaited Him. And still then and there, in His humility, side by side with His greatness He washed the disciples' feet. The unrenowned in every community, the quiet keepers-at-home, the patient toilers in honourable vocations are all inscribed upon God's tally sheet. There are men and women in every community living in retirement and dreading publicity who are the most dependable of the entire population. In every case appealing for human aid and in every case demanding personal self-sacrifice they are the ones to whom God and man turn. It is the course of wisdom for us to remember that the final judgment upon any man is that of the all-seeing eye, not that of "the public." Far better is it to have a name engraved upon the abiding heart of God than to have it paraded upon the perishing page of human plaudit.

The antidote for money-getting is proportionate giving. It may seem very unsentimental to say this, but to my own mind it is an absolutely unquestionable fact that if any person sets aside a certain amount of income resolving both to live on that amount and to lay up something as an investment from that amount, and then consecrates the worthy remainder to God, using that remainder diligently, sweetly and intelligently for Him, such a person cannot love money too much, nor can he seek money too strenuously, nor will he ever be hurt by the accumula-

tion he may obtain. This association of God with his enterprises and his profits will give to his entire life an atmosphere of protection. I believe it would be ascertained if investigation should be made, that no one was ever hurt by money who thus systematically, proportionately and devotedly set apart and used a definite, noble proportion for God. And I should have no hesitation in saying that if the rich man's children should practice this same principle we might expect that they would continue their parents' integrity and virility, and that they and their children's children would contribute good to the world.

The one only perfect example of the sober mind is Jesus Christ. In every respect He carried Himself with poise. He was never swept off His feet by any unworthy excitement. His words, His principles, His deeds are those of a man of perfect sanity : they are wisdom, they are truth. In the hour of His passion, while all others lost self-control, He was balanced and calm. Living and dying He is to us at once the embodiment of the sober mind and the inspiration to the sober mind. In Him was the peace that passeth understanding. As we secure His peace we secure the sober mind.

